

1894

China's

Millions

NORTH AMERICAN
EDITION



Illustrated.



CHINA INLAND MISSION
TORONTO, CANADA.



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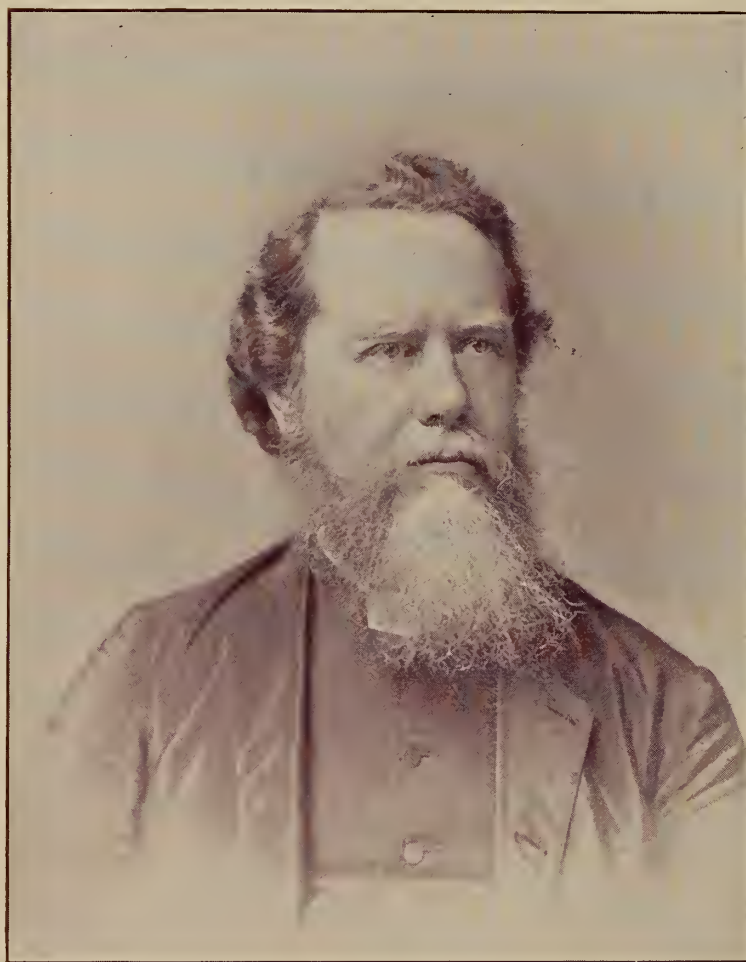
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*Yrs. very truly in Christ
J. Hudson Taylor.*

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TORONTO:
CHINA INLAND MISSION.

CHINA INLAND MISSION.

REV. J. HUDSON TAYLOR, *General Director*, LONDON, ENG.

H. W. FROST, *Home Director*, TORONTO, CANADA.

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* ALEX. SAMPSON, Toronto, Ont.

EDMUND SAVAGE, Hamilton, Ont.

Rev. THOS. WARDROPE, D.D., Guelph, Ont.

The members marked thus * usually meet weekly ; the whole Council quarterly.

Mission Home and Offices : Cor. Church and Charles Streets, Toronto, Canada.

Friends are requested kindly to address all Mission correspondence, and to have all drafts, cheques and post office orders made payable to the Home Director, Mr. H. W. Frost.

In the case of a donation, or part of it, being intended as a contribution toward any special object, either in China or at Home, it is requested that this may be stated *very clearly* ; any sums of money sent for transmission to a Missionary and *not* intended as a donation to the Mission to be applied toward the *support* of the receiver, should be *clearly indicated* as for "*Transmission only*."

FORMATION.—The China Inland Mission was formed in 1865, because of the overwhelming necessity for some further effort to spread the knowledge of the Gospel among the unevangelized millions of China, and with the definite and avowed purpose of commencing missionary labour in the interior provinces, eleven of which, with an aggregate population of about a hundred and fifty millions, were without a Protestant Missionary.

Deeply impressed by the spiritual destitution of China, which at that time had only ninety-seven Protestant Missionaries among its hundreds of millions of people, Mr. Hudson Taylor was led to form the China Inland Mission. Referring to this some ten years later, he said :

"I was very anxious that what we did should not appear for a moment to conflict with the work of any older Societies ; and still more that it should not actually divert any help of any kind from channels already existing, because that would have been no gain to China or the cause of God ; but that we should have such a method of working given to us as should draw out *fresh* labourers who, probably, would not go otherwise, and should open *fresh* channels of pecuniary aid which otherwise, perhaps, would not be touched.—*From an Address delivered at Westminster Chapel, August 14th, 1876.*

CHARACTER.—Like the British and American Bible Societies, and the Evangelical Alliance, the China Inland Mission is evangelical and interdenominational. It is also international, having, besides its work in China, its home departments, with headquarters in London, England, and Melbourne, Australia, as well as in Toronto, Canada. Duly qualified candidates for Missionary labour, who are sound in the faith, whether ordained or unordained, are accepted.

STAFF.—The present staff of the Mission numbers about 634, viz. : Missionaries and their wives, 232 ; unmarried Missionaries, 402. Of the total number 121 are associates. The members of the Mission from North America number 51. There are also 366 native helpers. These give their whole time to Mission work as Pastors, Evangelists, Colporteurs, Bible-women, etc. ; of these about 40 are supported by funds from North America, and about 100 of the total number are not supported by the Mission.

Some of the Missionaries, having private property, have gone out at their own expense, and do not accept anything from the Mission funds. The others have gone out, in dependence upon God for temporal supplies, with the clear understanding that the Mission does not guarantee any income whatever, and knowing that, as the Mission does not go into debt, it can only minister to those connected with it as the funds sent in from time to time may allow.

SUPPORT.—The Missionaries and Native Helpers are supported, and the rents and other expenses of Mission premises, Schools, etc., are met by contributions sent to the offices of the Mission, without personal solicitation, by those who wish to aid in this effort to spread the knowledge of the Gospel throughout China. The income for 1893 was \$156,397.58 from all sources—North America, Great Britain, Continent of Europe, Australasia, China, etc.

PROGRESS.—Stations have been opened in *ten out of the eleven* provinces which were previously without Protestant Missionaries ; from one of these, however, the Missionaries had to retire, but they have done much itinerant work from over the border. The eleventh province has been visited several times, and it is hoped that in it permanent work may soon be begun.

About 112 stations and 108 out-stations have been opened, in all of which there are either Missionaries or resident native labourers. About 6,000 converts have been baptized ; deaths, removals and discipline leave over 4,500 now in fellowship as members of 134 organized churches.

CHINA'S PRESENT NEED.—China, at the present time, taken as a whole, has only one male Missionary to about half a million of its people ; while some of its interior provinces have a still smaller supply.

Any further information desired will be gladly supplied upon application to the Director, at the office, as above.

FORM OF BEQUEST.

I give and bequeath to the China Inland Mission the sum of.....dollars ; and I direct that the Release of the Director for the time being of the said Mission in North America shall be a sufficient discharge to my executors in the premises.

WEEKLY PRAYER MEETINGS.

A Prayer meeting for China is held in the Mission Home, corner Church and Charles Streets, every Friday, at 8 p.m. All Christians, who may find it convenient to attend, will be heartily welcomed. Similar meetings are also held at the following places and times :

Buffalo, N.Y. 177 Cedar Street Saturday, 7.45 p.m.

Williamsville, N.Y.

Brooklyn, N.Y. 278 St. James Place Wednesday, 11 a.m.

Cleveland, Ohio 88 Alanson Street Wednesday, 8 p.m.

Hamilton, Ont. Y. M. C. A. Friday, 8.00 p.m.

Galt, Ont. Tuesday, 8.00 p.m.

Port Hope, Ont. 85 Bruton Street Monthly.

Other meetings are being formed, and these will be added to the list in due course. We trust that the friends of the Mission in these various places will avail themselves of the opportunity of uniting with others in prayer for China and the workers there.



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* The list of "Recent Baptisms" is usually printed on the inside page of our cover, which has been removed for binding. The number of baptisms reported from August 27th, 1893, to July 8th, 1894, is 701.

CHINA'S MILLIONS

Separation, Blessing, and Service.

THOUGHTS ON NUMBERS VI., VII.

REV. J. HUDSON TAYLOR.

LAST year we were considering Numbers vi., and learning from that chapter God's requirements of those who desire to take the privileged position of separation to Himself. We found also in the conclusion of the chapter the overflow of God's love in the rich and comprehensive blessing which so appropriately follows, and forms the connecting link between Nazarite separation and the princely service set forth in Chap. vii.—one of the longest in the Bible, and one full of repetition. We now propose to consider more fully why this service of giving finds such full place here.

Is it not that just as separation to God issues in blessing, so does blessing from God constrain to service, and especially to the highest form of service, that which is most God-like, that of *giving*? God so loved the world that He *gave*; CHRIST so loved the Church that He *gave*; the HOLY SPIRIT so loves the Church that He *gives*; and redeemed ones, created anew in CHRIST JESUS unto good works, when led by the SPIRIT, first *give* themselves unto God, and then delight in such other free-will offerings as the LORD may enable them to offer. This we believe is the reason why the chapter is found here, and is the true connection between its subject-matter and that of the preceding one.

But why is it so long, so repetitious, and so tedious? The Bible is a wonderful book; it not only gives the history of the past, and guidance for the present, but in prophecy we have the history of ages yet to come—the course of events until the grand climax when God shall be all in all. Why, in a book so marvellous in its comprehensiveness, is so much space given to this record? Is it not just to reveal the heart of God? to show His delight in the loving offerings of His servants? The record is *not* tedious to Him; and it becomes marvellously interesting to

“And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it . . . and all the vessels thereof, . . . that the princes of Israel, heads of the house of their fathers, . . . offered.”—(Numbers vii. 1, 2.)

When the LORD gave the plan of the tabernacle and of the vessels, He likewise gave to the people willing hearts to offer, and skill to execute. There was no need to press them; the workers and contributors were those whose heart stirred them up, and whose spirit was made willing. The people brought more than enough for the service of the work, and Moses had to make proclamation throughout the camp to restrain them from bringing more.

Is there not a lesson to be learnt here? Let the work only be one of God's planning, and executed according to His mind, and the hearts that are in sympathy with Him will gladly respond with suitable and abundant offerings. For is not the

us, when we get the key, and are brought into sympathy with the heart of Him who finds infinite satisfaction in each gift of His children, which is the outcome of gratitude and love.

In the days of our LORD's life on earth, when the shadow of the cross was already upon Him, one only amongst all His followers—a woman, Mary—had understood and really taken in His repeated declaration of the sufferings that awaited Him; and when she came to anoint Him beforehand for the burial, and broke the precious alabaster box *she had reserved for this very purpose*, the thief who kept the bag had only angry words of criticism and reproach. How sweet to her wounded spirit was her MASTER's commendation, “She hath done what she could!” And He added, “Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.”

On an earlier occasion, likewise, as He sat over against the treasury, many that were rich cast in large sums of silver and of gold, but He turned from them and their gifts to draw attention to a certain poor widow who brought two mites and cast them in. She had gladdened the heart of Him who was the Creator of all wealth, and the real Owner of it all. She, said He, had given more than they all: for she *of her want* had given *all* that she had! And of her, as of Mary, it is true that in whatsoever language the Word of God is translated, in whatsoever clime it is read, the MASTER's commendation is made known.

There is a day coming, in which before assembled worlds He will make manifest the loving gifts and the secret service of his redeemed ones. Then we shall not weary as they are recounted and rewarded; and as we see His joy in them all, we shall better understand the length of Numbers vii.

willingness to give as much a part of His working as the skill to use that which is given? Then, in the givers and in their gifts, in the workers and in their work, the Divine heart finds infinite complacency. “For of Him,” as the great DESIGNER, “and through Him,” as the effectual power for the carrying out of His purposes, “and to Him,” as the real Object of all service, “are all things: to whom be the glory for ever. Amen.”

But divine service requires not only initiating, but also maintaining worthily of God. It was not sufficient that the tabernacle and the vessels of ministry were according to the divine pattern, both as to material and workmanship, and that they were made by divinely qualified workmen, but when all was

completed and fully set up, both the tabernacle and the vessels needed anointing and sanctifying; and *when that was done* the offerings needed to carry on the service could not but be freely poured in. In like manner in all life and work, individual or

organized, only let God have His right place, and let there be *the anointing of the HOLY GHOST*, received by faith, as well as consecration to Him, and everything will follow, as needful, for the carrying out of God's plan in the life or work.

"And they brought their offering before the LORD, six covered wagons, and twelve oxen; . . . and the LORD spake unto Moses saying, Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites."—(Numbers vii. 3-5.)

It is interesting to note that the first offerings recorded were for the purpose of assisting in moving the tabernacle; it was not God's purpose that it should be stationary. Nor is God's work ever intended to be stationary, but always advancing.

The offerings themselves were remarkable: rude bullock-wagons, probably rough both in material and workmanship, much like those we now are familiar with in the unchanging East; they must have presented a striking contrast to the beauty of the skilfully prepared vessels of ministry. We may well imagine the thought to have passed through the mind of Moses, Can such rude offerings be acceptable to the glorious God? But God Himself dispels all doubt, by saying, "Take it of them."

God is not hard to please, nor is true human love, for it is a dim reflection of His own. We do not estimate our love-gifts by their intrinsic value, but rather by the love they express. Well do we remember a little incident which occurred more than twenty years ago, and which illustrates this truth.

My little daughter then about five years old, came to me on the morning of my birthday with a curious little birthday gift in her hand,—“Papa, I haven't bought you a birthday present,” said she; “I thought you would rather have something I made myself.” How my heart went out to the little darling, and how glad I was that she should think that something she could make would be more precious to me than any purchased gift! But what the curious little gift could be intended for I was quite at a loss to divine, and I engaged her in conversation, hoping she might let some clue slip that would help me to find out for what she meant it, for I feared she would be disappointed if I did not recognize it. The little pet had found a small piece of wood,

and had bored a hole in it with her scissors, in which she had inserted a peg, and on the top had hung half a cockle-shell—certainly an uncommon birthday present!

At last, unable to guess what it was supposed to be, I took my dear child on my knee and kissing her said, “Papa is so pleased to have a birthday present of your own making; what is it my darling has made for me?” “Why, don't you know papa? I thought you would like best a ship to take you to China!”

The dear child was right; probably no gift I ever received gave more pleasure, or was as carefully treasured, and as often thought of. When that dear child had become old enough to engage in missionary work in China herself, and was able to introduce me to the first two women to whom she had been spiritually helpful, I remembered the little ship; and when the women were gone reminded her about it, and told her that the joy of finding her now used of God in the blessed work itself was a greater joy than her gift had been. She was surprised that I should remember it; but it had never passed from my memory, and the recollection of it is a pleasure still. It is not hard to please those who love us.

God *wants our love*; “My son, give Me thine heart.” He wants our *sympathy*; He wants the gifts and offerings that are prompted by *love*. Shall He look to us in vain? Our David still thirsts, not for the waters of the well of Bethlehem, but for the souls for which He died. Shall He not have them? He specially needs willing, skilful young men, ready to break through the enemy's camp to deliver the captives of the mighty one. Who that can will go? Who that cannot go at present will help others to go?

(To be continued.)

In Memoriam.—Miss C. P. Clark.

BY MISS MARIAMNE MURRAY.

“Whosoever will lose his life for My sake shall find it.” (Matt. xvi. 25).

DEAR Miss Clark came to China in January, 1886. Shortly after her arrival she came to Yang-chau, and had remained there ever since. Physically she was far from strong, and it was felt that she would not be able to bear a long journey or exposure to cold, so it was thought best for her not to go further inland.

She lived with us in the Home for four years, and it has

The Chinese women knew that they would always find her ready to receive and welcome them, and many of them were helped. She had no family ties, and yet her heart was full of sympathy with each one of us in all that affected us in our absence from loved ones. If she was poor in any sense on this account, it was “as making many rich.” She often led us in Bible study; and God used her much among us by her words as well as by her life.

But the longing desire of her heart was *to bring the Gospel to the Chinese*

While with us in the Home one winter, when not able to do outside work, she had it laid on her heart to arrange to send *a plain statement of the way of salvation by our LORD JESUS CHRIST to every house in Yang-chau* (population, 360,000). She chose certain passages of God's Word, and arranged them in the form of a tract; a letter also was written at her dictation by one of our native Christians, inviting the perusal of the tract, and also asking the reader to come to our chapel and hear further.

These were distributed, as far as we know, to

been a great privilege to know her intimately. The Great Day will declare her work among us, as well as among the people. Her unselfish and devoted life was a rebuke, and many times it humbled us. She was so *diligent*, too, although often, as we thought, unable for work. Always full of joy, of praise, and of thanksgiving, her room was a place of refreshment and blessing.

almost every house, much prayer going up to God at the same time from the dear natives and ourselves. We believe that some came to the chapel in answer to these prayers, but we do not yet know all the result.

Dear Miss Clark *loved* the Chinese women, and they loved her. While with us in the Home she had regular classes for them, and when unable to go downstairs in winter, held them in her own room.

During the spring and autumn she was very active in visiting the women in their own homes.

At one time she had a room at the south side of the city, and others followed her to try and reach the women of that district.

About four years ago we were able to secure a suitable house at the west gate of Yang-chau; and shortly afterwards, dear Miss Clark went to live there with two other sisters. It was a very great joy to her, because this part of the city had not been worked before. The people were not at all friendly—indeed, it is still *hard ground*; but this dear servant of God lived there, and her life and words have borne fruit.

In the month of March of this year, three were baptized from there—one man and two women—whose testimony was very clear and plain. The joy this was to our dear sister, those of us who saw it will not forget.

During last winter many of us thought her more fragile than we had ever seen her before, and in June it was judged best for her to spend the summer in Chefoo. But she did not gain strength there as we had hoped; to us who knew her, it seemed that the frame was quite *worn out*.

In the beginning of September she left Chefoo, intending to stay at Chinkiang till she was stronger; but God had arranged otherwise. She arrived at

Shanghai, but not to go further. After a month of greater weakness, and more or less suffering, early on Sunday morning, the 1st of October, our beloved sister gently "fell asleep in Jesus."

If her heart was full of praise on earth, what is it *now*? When we follow her in thought our hearts leap up in rejoicing too! And though we miss her we would not recall her from the presence of the KING. But as we turn and look on the *field*, dear fellow-Christians, we realize that another worker is gone, and that the labourers are terribly *few*.

"There are lonely hearts to cherish,"

and some of them she would have sought; but she is gone! I know well that tears will fall and hearts will be sad in homes where she used to go, because she will not come again with words of life and comfort.

Does not this life, lived in a heathen city that she might bring weary ones to Jesus, working often, as I have seen her, in much weakness of body, and almost beyond her strength, speak to those who are *strong*?

Will you not, dear servant of CHRIST, give your *strength* to God for *China*, and bring these poor

Chinese the message that has brought peace to you? May the love of CHRIST constrain you, and may you thus judge, that One died for all, and that He died for *all* that they which live should not henceforth live unto themselves, *but unto Him*.

"Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the LAMB for ever and ever"

A FAREWELL MESSAGE

FROM OUR BELOVED SISTER—GIVEN TO MISS HANBURY.

"I should like much love to be sent to Mr and Mrs. Taylor, and say that in case the LORD should be going to take me to Himself very soon, I should like to tell them that when all else beneath my soul gives way Jesus is my all in all. He is unspeakably precious to me; I rest in His love. I know that His way is perfect, and that He makes my way perfect, and that is enough. Oh! that either by life or death He may be glorified in me.

"Assure them that, from beginning to end, my connection with them in our loved Mission has been esteemed one of the highest privileges that God could have granted to me; and I feel their prayers and love are beyond all thanks."



CANTONESE BOATWOMEN AND CHILDREN.

Quarterly Statistics.

THE following statistics, for the quarter ending September 30th, were reported to the China Council, held in Shanghai, October 3rd to 10th:

ARRIVALS.

Mr. ERNEST J. PIPER (*Bible Christian Mission*), from Australia, on Sept. 15th.

Mr. WM. KEY (returned): Mr. C. H. STEVENS, on Sept. 29th.

DEPARTURES.

J. F. DRYSDALE, for England, July 22nd.

D. M. ROBERTSON, for England, July 22nd.

Miss M. J. BROWN, for England, July 29th.

Mr. J. A. HEAL, for England, Sept. 30th.

Mr. THOS. WINDSOR, for England, Sept. 30th.

DEATHS.

Mr. HY. G. UPHAM, from Australia, at Ki-chau, Shan-si, June 16th.

Miss C. P. CLARK, at Shang-hai, Oct. 1st.

MARRIAGES.

Mr. A. EWING to Miss E. M. LUCAS, at Chefoo, Aug. 9th.

Mr. G. W. CLARKE to Miss RHODA J. GARDINER, at Tientsin, Sept. 12th.

Mr. S. F. WHITEHOUSE (of the National Bible Society of Scotland) to Miss E. G. LEGERTON, at Shanghai, Sept. 14th.

Mr. WM. TAYLOR to Miss J. D. GARDINER, at Shanghai, Sept. 26th.

PROBATIONERS.

Miss FOWLE was accepted as a Junior Member of the Mission.

ACCEPTED IN CHINA.

Miss WARR, Yang-chau.

Dr. and Mrs. W. MILLAR WILSON, Shan-si.

“Let Him that Heareth say, Come.”

HOW THE WORK SPREAD IN A VILLAGE.

MISS CLARA LITTLER.

(This, and the following paper, “Fields White unto Harvest,” were crowded out of the Report for 1892, given in December number, by lack of space.)

A TAILOR named Hung Yu-hsiang, who has since been called out into definite work for God in a neighbouring district, lived in the village of Chin-ts'un. He is a relative of some Christians living in the city of Ch'ang-shan, five miles distant, and he and his mother had been interested in the Gospel for some years. When he made a confession of his faith last year, a relation, Mrs. Hung, jun., who had previously heard the Gospel from his mother, and through a dream had been awakened to see her need of it, came to see him baptized; she stayed the whole day and would take nothing to eat: the HOLY SPIRIT evidently sealed her as God's child that day. The distance is far for a woman with little feet to walk, but she came again occasionally on other Sabbaths. She, the tailor's mother, and anyone who would join them regularly, kept the Sabbath by meeting to learn hymns out of the *one* hymn book they possessed.

On one of her first visits I gave her the Gospel of Luke. She is now able to read it pretty well; two years ago this dear woman did not know a character.

On my return from Shanghai with Miss Baumer, dear Mrs. Hung came over for a Sunday, and we had a most interesting time with her,

hearing how others were coming to hear the Gospel, and learning the hymns.

Miss Baumer and Miss Schnuttgen went over there for a few days in November, and found seven or eight women regularly keeping the Sabbath with the two Mrs. Hung. In December they went again and spent a Sunday there; the number now is thirteen who are meeting on Sunday to pray, sing hymns and read the New Testament.

They have quite a set service; on Sunday they all kneel to pray (on other days they stand up), then they sing or read, praying six times altogether. They are very anxious to know more of the Gospel, and are very earnest in learning to read; one old lady comes every day for a lesson, one day to Mrs. Hung, sen., and the next to Mrs. Hung, jun. The work of the HOLY SPIRIT is most manifest in this blessed movement in Chin-ts'un.

The LORD has answered the prayers of these dear women in a most marvellous way—for health, for breaking off wrong habits, such as excessive wine drinking, also in their learning to read. Miss Baumer hopes shortly to go over more regularly for the Sunday work.

“Fields White unto Harvest.” Labourers Needed.

MR. W. D. RUDLAND.

WORK is opening up in a cluster of villages from ten to twenty *li* south of this city (T'ai-chau), where we have already a dozen or more members and many inquirers. Another work is opening up about the same distance to the east, where we have also several members. There are many people in both these districts who want to hear the Gospel; but my time and strength are all needed here; and our one Evangelist is fully occupied in the chapel here. Mrs. Rudland's Bible-women visit now and again, but their small feet prevent their walking far. We much need another Evangelist to follow up work begun in the dispensary.

Only a few weeks ago two old men came forty *li* to ask me to send some one to their village to preach the Gospel. They had met one of our colporteurs, bought a book and taken him home with them for the night; now they want to know more, but up to the present no one has been able to go.

We have plenty of young men who, with a few months' teaching, would be useful as itinerant evangelists; but these are mostly living in our country stations, and so cannot be reached by evening classes. Four of these are already chosen as students by their respective churches to come here for three months, their rice money to be provided by our native missionary society. But we have no funds to

go beyond that, and I cannot send for them until Mr. Stark returns, as I cannot attend to all the other work, press included, and give them the time they need.

Sien-kyu needs to be a separate station so that aggressive work may be begun all round the city. There is greater readiness to hear the Gospel in that district than ever before, and such an opportunity should not be lost.

The dispensary has been and is doing good. Our native doctor Liu is no doubt an able man, but my being unable to attend much has been a great drawback, as the natives have so little confidence in their own people as doctors. We hope to try a new plan next year which may work better. We intend also having dispensary days in some of our out stations, and as our hospital is now going up, we shall hope to take in some who come from a distance, and who can thus have more thorough Christian instruction than can be given in a visit or so to a dispensary.

I do trust that ere long you will be enabled to *reinforce us* with *foreign* and *native* workers that the doors now opening round us may be entered, and the opportunity now offered for gathering in the lost ones may not be allowed to pass by until interest has cooled down and the people have become indifferent.

“These Forty Years.”

BY GERALDINE GUINNESS.

ANOTHER New Year's Day dawns—laden with blessing, bright with possibility. What memories it brings! To the individual, the family, the society, the nation, such seasons have a voice: “Thou shalt remember.” And to us of the China Inland Mission they speak with the rest.

“He knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing.”

IT is New Year's Day, 1854. The good ship *Dumfries*, outward bound from Liverpool to Shanghai, is sailing through tropical seas amongst the lovely islands of the Malayan Archipelago. Three and a half months she has been on her long

voyage, and still nine weeks must elapse ere she can enter the yellow waters of the Yang-tsi. Among the passengers on board is one young Englishman, going as a medical Missionary to the great Empire of the East. Six years before,

These forty years? Yes! For though as an organization the C. I. M. is only twenty-eight years old, it is linked in the person of its Founder and Director with a Missionary experience of a far longer period.

In weaving together memories gathered to recall the story of these years, we would do so to the praise of His faithfulness Who has led us hitherto.

Hudson Taylor had given his life to God for China, and during the interval he has been learning many a lesson in the school of faith.

Just beyond him, now, lies the land of his longing—China, that vast unreached Continent of

heathen darkness. He knows that at five points and five only, on the mainland, Protestant Missionaries are permitted to live and labour; and that the whole vast interior, a region larger than Europe and far more populous, is utterly unevangelized. He knows that, year by year, millions of men, women, and little children, in that great land, pass from the sorrows of a Christless life to a future dreaded and dim; that one thousand every hour—no fewer than sixteen every minute, by night, by day—these souls that God "so loved" are dying without a SAVIOUR.

No wonder that we find him far from home and loved ones, outward bound for China! How have these same solemn facts affected us? That generation has passed away. Another has succeeded, and is rapidly drifting beyond our reach—still living, dying, in darkness and sin. If we believe that the LORD, whose we are, with all that we possess, really meant it when He said, "Preach the Gospel to every creature," where would next New Year's Day find us?

Two years have passed away, and now it is the last of December, 1855. Picture the wintry scene; a group of native boats out on a dark, chill river, and around them the sleeping villages, towns, and cities of populous Cheh-kiang. The busy day is over, the city gates are closed, and travellers on the waterways are moored together for the night. A light still burns on board our special junk, and through the wide chinks of the woodwork we may catch glimpses of those within. The boatmen are sleeping or smoking in the prow and stern, but in the central compartment four men in Chinese dress are reading and talking together over an open book. Two of these clearly are Chinamen, but the others scarcely can be, in spite of shaven head and braided queue. The older man, grave earnest, forceful, is evidently dear as a father to his young companion and friend. For several weeks William Burns and Hudson Taylor have travelled and preached together in the neighbourhood of Shanghai, and on New Year's Eve they thus gathered with their native helpers for communion and prayer. Precious and memorable to the younger Missionary is this association with a man of rare experience and devotion, whose spiritual insight and knowledge of God give to all life a new aspect and value.

Twelve months later the friends were parted, and on New Year's Day, 1857, Hudson Taylor was alone in a little native house on a busy crowded street in Ning-po. Unmistakably guided through very varying experiences, he had been led to take up work in this important centre in connection with two other members of the Chinese Evangelization Society. With the language learned and initial difficulties conquered, he now found himself faced by a fresh problem, upon whose right solution more depended than he then could know.

The Society that had sent him to China was considerably in debt, and the quarterly bills which Mr. Taylor and his colleagues were instructed to draw were often met with borrowed money. Deeply feeling that the command "Owe no man anything" condemned such a position, Mr. Taylor was obliged to resign official connection with

the Committee, although continuing to correspond and send home his journals as long as the Society existed.

Thus, early in the New Year, he was entirely cast upon God for daily provision and supplies, and commenced that life of faith which so many have been inspired to follow.

Five years have now elapsed, and on January 1st, 1862, Mr. Hudson Taylor is again in London. The crowded streets of Ning-po are exchanged for the busy thoroughfares of the great East End, and the well-loved Chinese Christians for home-friends and old familiar faces. In a quiet neighbourhood, not far from the London Hospital, Mr. Taylor, with his wife and children, have found a temporary home, and there, while waiting slowly returning health, he still is living and working for China. Unable, himself, to return at present, his earnest desire is to send out five others to reinforce the Ning-po Mission, and as the New Year dawns, much prayer is being made about the subject.

But little known in England, with no Society at his back, or visible resources, the young returned Missionary scarcely seems in a position to obtain or provide for five fellow-labourers. But the needs of China are very great, and God's



GOLDEN ISLAND, ON THE YANG-TSI, NEAR CHIN-KIANG.

hand is not shortened, nor His heart unmindful of His servant's faith. Thus, little more than three years later, the five had not only been given, but were already happily at work in Ning-po and the surrounding districts.

It is again the depth of winter—New Year's Eve, 1865. Turning out of the broad thoroughfare of the Mile End Road, a quiet street leads to some small semi-detached houses, at one of which people are gathering as for a meeting. Following them into the well-filled room, one is conscious of an unusual spirit of earnestness and intense reality pervading that little assembly. Prayer to these men and women is really meeting with God, and they are called to it by a sense of utter helplessness and need. Mr. and Mrs. Hudson Taylor are there, and with them a band of fourteen others, who, within a few months' time, hope to be on their way to China. For God has been working wondrously, and before the last of the five given for Ning-po could reach their journey's end, He had led to the formation of a new Mission for the unreached provinces of inland China, which is shortly to be inaugurated by the sailing of its first party.

Out of more than forty volunteers, sixteen have been chosen to accompany Mr. and Mrs. Hudson

Taylor, and the last day of the old year has been set apart for prayer and fasting, to seek a way from God for them and for the work. With no influential committee behind them, no reserve funds, and no promise of supplies, with no home to go to upon landing in China, and almost insurmountable difficulties involved in the task before them, theirs is indeed a venture of faith. But it is faith in a great God, inspired by a certainty of His call to the work, and founded upon the sure promises of His own Word. With a ground-work of definite though simple principles, and a well-defined, straightforward plan, this first band of the China Inland Mission commits itself to the unknown future, confident that God, who has laid upon their hearts the great need and darkness of those eleven unentered provinces, will open their way to penetrate this long-sealed land, will supply all their necessities, and will give them souls for their hire.

Twilight is falling over the great city of Hang-chau, and in Chinese dress, in a Chinese dwelling, the same little band has gathered for another New Year's Eve. 1866 has been eventful to them all—a year of mercies; and its last hours are spent in praise and prayer.

Arriving in Shanghai three months before, after a long and dangerous voyage, the first party of the new Mission found themselves homeless and strangers, truly, in a strange land. Week after week went by, and winter began to come on ere any permanent quarters could be obtained in exchange for the native boats by which they had started inland. But just as the need grew pressing the way was opened, and the closing days of the year saw them settled in their first home, on the Sin-k'ai Lung.

Around them surged the busy life of the great city; beyond them stretched the million-peopled province in which only two or three Mission centres had as yet been

opened; and away, westward, thousands of miles, lay the vast interior, all utterly unreached. Well might they spend that New Year's Eve in prayer.

It is January 1st, 1869. Out on the turbid waters of the Yang-tsi river a native junk is making its way slowly up the mighty stream: Two members of the Inland Mission are on a pioneering journey, bound for the hitherto unentered province of Gan-hwuy.

During the two years since the arrival of the *Lammermuir* party, much progress has been made in the older centres of the work. Twelve C. I. M. stations in Cheh-kiang and Kiang-su are now occupied by a band of more than thirty labourers. Having thus obtained a firm basis near the coast, the first forward movement is being made towards the real sphere of the Mission—the unevangelized Beyond.

Three hundred miles inland from Shanghai lies the great province to which Messrs Meadows and Williamson are journeying. Almost as large as England, and peopled by nine or ten millions, Gan-hwuy at that time was utterly unreached by the Gospel. In their native boat, out on the rapid river, these were its first pioneers; leaders also among C. I. M. evangelists, destined to enter within the next decade every one of the remaining

inland provinces, equally dark, equally needy. Contrary winds and stormy weather detained them on the river, fit emblem of the difficulties and dangers that lay ahead in their pioneering work; but early in the New Year they safely reached Gank'ing, the first capital city of the eleven unevangelized provinces to open its gates to the Gospel.

Not easily nor just at once was the great task thus commenced to be accomplished; but in face of all hindrance and opposition, God was about to set before His people an open door of access to the millions of inland China.

* * * * *

Six years later we pause again, at January 1st, 1875. Critical days of trial and difficulty have come in the unfolding story of the Inland Mission. Invalided by an injury of the spine, Mr. Hudson Taylor is confined to his room in London, unable, for months together, to do anything but rejoice in God. Bereaved and weakened by recent losses, with but few friends, a restricted circle of influence, and no voice to plead its cause, except with God, it almost seemed as if the C. I. M. must be forgotten amid other and more prominent claims constantly pressing upon the Church.

And yet, out on the field, forty-three stations and out-stations had to be cared for, with a band of thirty-five Missionaries, and over sixty native helpers; while beyond them, far, stretched the vast interior of China, still unreached, still in darkness, waiting for the Gospel. In the districts longest evangelized, and nearest the coast, Missionaries of all societies numbered only one man to a million, but inland, one hundred and fifty million, in nine great unentered provinces were dying without God.

"Ye see your calling, brethren, . . . not many wise . . . not many mighty . . . God hath chosen the weak things of the world to confound the things which are mighty . . . and things which are not, to bring to naught the things that are."

And so as the New Year dawns, far from being cast down or discouraged, the leaders of the C. I. M., in spite of all seeming impossibility, are planning for *advance*. It is God's purpose that inland China shall have the Gospel. We are weak and helpless it is true. And yet, can He not use a worm to thresh mountains? Two men at least are needed for every unreached province. We must appeal, then, for prayer for eighteen—assured that they will be given.

Thus, early in the New Year, a little paper, dictated from the invalid couch to which Mr. Taylor was still confined, made its way into the leading Christian journals, calling forth sympathy and interest.

Before the close of the year ten of the eighteen brethren had been given, and very shortly sixteen others followed.

But meanwhile, far away on the western frontier of China, a dark tragedy had been enacted that threatened to involve another war. An English official, Mr. Augustus R. Margary, leading a British expedition from Burmah into China, was treacherously murdered in the province of Yun-nan, and for a time it seemed as though inland China were more firmly closed than ever against the Gospel.

Prayer, however, had not failed; and the same hand that gave the eighteen pioneer evangelists, as soon as they were ready, set before them an open door.

* * * * *

The last day of the old year, 1877, is dying slowly over the populous plains of Western China. Beyond the white peaks of the Snowy Mountains the sunset light still lingers as a solitary traveller makes his way to a little town not far from Yung-chang Fu. Although clad in Chinese garments, weather-beaten and travel-stained, there is something about the tall figure of the wayfarer that betrays a foreigner from distant lands. Climbing those interminable hills, his face towards the mountainous frontiers of Burmah, is he thinking of the well-loved home far off in bonny Scotland, and of his last New Year's Eve spent there, three years ago?

Behind him lies China, the continental country his pilgrim feet have trodden from the shores of the Yellow Sea to the boundaries of Thibet. And now he is crossing the dangerous border-land where Margary was murdered, nearly three years before—a pioneer journey of seven months almost completed.

Wonderful changes have come for Western China, and for the Inland Mission since the death of Margary, in 1875, had threatened war. The eighteen men given in answer to prayer had all gone out to China, and had acquired the language sufficiently to be of use, before any termination appeared to the weary negotiations consequent upon his death. At last, in September, 1876, matters came to a crisis. The English Ambassador left Peking, and war was imminent. But before Sir Thomas Wade could reach Shanghai, the great Chinese statesman, Li Hung-ch'ang, followed him to the coast, and together they concluded the memorable Chefoo Convention, which finally secured to foreigners the right to travel freely throughout the eighteen provinces of China.

Thus, instead of war, an open way into the whole vast interior was given, in answer to prayer; and C. I. M. evangelists, ready and waiting to take advantage of it, were the first to enter many of these regions with the Gospel.

During the sixteen months that followed the signing of the Chefoo Convention, fifteen of the brethren, specially set apart for this work, travelled throughout all the nine hitherto unevangelized provinces, widely scattering Christian literature and preaching Christ in hundreds of towns and cities where no Missionary had ever before been seen.

Alone on the Burman frontier, this New Year's Eve of 1877, James Cameron, the rugged Scotchman from the borders of Thibet, has accomplished the longest and most difficult journey of them all. And as he nears the border-land, leaving behind him the hardships and dangers of his long sojourn among eternal snows, he is the first who can stand where Margary fell, and say, "God has opened inland China to the Gospel. Every province in the vast interior has heard the name of JESUS." *

* * * * *

Far away in western China where the mighty Yang-tsi river rushes down 400 miles of rapids to the borders of Si-ch'uen, a little group of Missionary travellers find themselves belated one Christmas evening—wrecked on the river and homeless on the shore.

It is the closing week of 1879, just two years since Cameron crossed the province of Yun-nan. At that time, although men had been enabled widely to travel throughout inland China, no

women evangelists had ever penetrated its dark depths to tell of a SAVIOUR'S love. Now, however, a new day has dawned. Already in two interior provinces missionary ladies are settled; and our travellers stranded by the Yang-tsi rapids are Mr. and Mrs. Geo. Clarke, and Mr. and Mrs. Nicoll, *en route* for the far west.

Brave is their venture of faith! Never in any of the regions they have to traverse has a foreign woman yet been seen. Never in the great cities they go to dwell in has any missionary lady lived and laboured. Nine vast provinces, larger than Germany three times over, and with a population exceeding that of the United States, are still without a single woman-worker. Such are the needs that have called forth these sister-friends; such is the sphere to which their lives are given.

Their Christmas Day is spent in little tents, rigged up by the boatmen on the shore; and amid cold, discomfort, and weariness, they cheer themselves with hymns of the homeland, and thoughts of God.

New Year's Day, 1880, finds them safely at their destination, welcomed to the Mission House in the great city of Ch'ung-k'ing.

Pioneers of woman's work in the west, their position is significant—the only missionary ladies in three provinces, nearly six times as large as England, and containing a population of twenty-nine millions.

"Others will come after us," was their faith. Thank God, it has not been disappointed!

* * * * *

Again two years have passed away, and the homeward-bound mail is nearing the shores of Old England on New Year's Eve, 1881. From the great city of Wu-ch'ang, far in the heart of China, one memorable letter is on its way to the headquarters of the C. I. M. in London. Penned by Mr. Hudson Taylor's hand at the close of a conference recently held for members of the Inland Mission, it bears a stirring message to the friends of the work at home—outcome of the faith and prayers of that little band in China.

Wonderfully has the Mission grown since the arrival of its first party fifteen years ago. Now seventy stations in eleven provinces are occupied by almost a hundred Missionaries, with a large band of native helpers. But great as is this advance, the need is infinitely greater. And after much prayer and consideration these workers feel that they require immediate reinforcements to the number of "other seventy also." For twenty-eight women and forty-two men they plead. They have asked them in faith from God, and believe they will be given within the next three years.

Was this faith disappointed? "Above all that we ask or think" is the measure of God's giving. Seventy-six new workers were actually received in China before the close of 1884; and widespread interest was awakened at home, which continued growing until early in the following year it culminated in the departure of the well-known Cambridge Band.

* * * * *

Two years later, in January, 1887, Mr. Hudson Taylor, also homeward-bound, carried the record of another prayer. The seventy had indeed been given, but on all hands the rapidly developing work needed more labourers. A few weeks before he left the shores of China, the leaders of the

* On his remarkable journey across China, six months before, Mr. J. McCarthy had crossed the Burman frontier at the same point. But at that time Messrs. Clarke and Fishe had not yet returned from the province of Kwang-si. For the details of these itinerations see vol. ii., "Story of the China Inland Mission."

Mission, assembled at Gan-k'ing, had registered a definite request in heaven—uniting to ask for a hundred new Missionaries to reinforce their ranks during the following year.

The tidings caused a thrill of surprise at home. Surely the men must be very bold or very foolish who would make such a request. A faith Mission that had already almost doubled its numbers since 1881; that had no guarantee funds to fall back upon in case of emergency; a Mission that would not go into debt, or beg for money under any circumstances—*such* a Mission to ask for a hundred new workers in one year! What could they be thinking of?

Ah, they were thinking of the vast needs of China; of the shortness of the time; of the MASTER's great command disobeyed and unregarded by the Church; and of the boundless resources of their God. One hundred at any rate were needed, and for one hundred they would pray.

Upon Mr. Taylor's arrival in England he found, to his deep thankfulness, that already thirty of the number had been given, and almost half the money they required was in hand! Thus once again God honoured His people's faith. And New

Year's Day, 1888, saw the last party of the hundred well on their way to China.

* * * * *

Six years have passed since then, and we stand on the threshold of 1894.

Great and cheering has been the progress of "these forty years." At their commencement, as we have seen, missionary work in China was still in its earliest stages. Five centres only were occupied by Protestant agencies and all the inland provinces were utterly unreachd. Now, in the C. I. M. alone, five hundred and sixty workers from many lands and various sections of the Church of CHRIST, are labouring in more than a hundred stations, scattered throughout fourteen provinces. Women's work has been developed in scores of inland cities. And over four thousand native Christians are gathered in connection with us.

Other agencies also have grown rapidly, so that at the present time more than fifty Missions, with a staff of sixteen hundred workers, are to be found in China. And yet, the remaining need is vast—appalling! What words can utter it?

All the converts gathered into all the Christian

Churches, only number about forty thousand to-day—so small a proportion, compared to the overwhelming population of China, that the average death-rate alone would far exceed it, *within two days*.

A thousand every hour, they are passing into the darkness, with no hope beyond the grave—one only, among six thousand of the dying being ready for that great change.

We, too, are swiftly passing. Even during this New Year we may be called into His presence—Whose love has lighted time and eternity for us. One great command He left us: that we should love as He has loved. Have we done this? Are we so doing now?

"Ye know the grace of our LORD JESUS CHRIST, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Have we, for His sake, impoverished ourselves in giving? Have we ever suffered loss that others might be blessed? May the SPIRIT OF GOD so shed abroad the love of CHRIST in our hearts, that we shall be constrained to follow in His steps.

English Notes.

REV. J. HUDSON TAYLOR.

"THY PEOPLE OFFER THEMSELVES WILLINGLY IN THE DAY OF THY POWER:"

"IN HOLY ATTIRE, FROM THE WOMB OF THE MORNING,

"THY YOUTH ARE TO THEE AS THE DEW." (Ps. cx. 5, R. V. and margin.)

AS we enter on another year of the few remaining in the century, every thoughtful mind must be deeply impressed by the shortness of time, and the rapidity of its flight.

The work to be done is not appreciably lessened; nay, may we not say that it is appreciably increased? for while the converts of 1893 may be counted by thousands, the increase of the world's population must be counted by millions, and the increase in the number of Missionaries is very small.

WELL may our workers in China appeal for A HUNDRED NEW WORKERS to be sent out. Will you not, dear friends, join us in prayer that the LORD may speedily thrust them forth. May the power of the LORD be so present in the churches and in the conventions, that His people

may offer themselves willingly; and, clad in raiment of beauty and holiness, may be used as the dew to fertilize the arid fields of the world, while they refresh the heart of our LORD.

WE mentioned in our December number that we had begun to build a missionary home and prayer-meeting room, etc. We have since been very thankful to receive a donation of £4,000 to put up a training home for lady candidates. This work, at present carried on in temporary premises, is being much blessed of God, and souls are being saved continually. For some time past it has been limited for want of larger accommodation, and the LORD is graciously providing.

THE series of New Year's Day pictures, by Miss Geraldine Guinness (see page 4), entitled, "These Forty Years," will, we are sure, be read with interest.

HER second volume of "The Story of the Mission" is nearly ready, but unexpected delays have made it impossible to get it out in time for Christmas.

Half-Yearly Report of School for Girls.

MISS MARIE GUX.

(Yuh-shan, Kiang-si.)

IT is with a heart full of thanksgiving and praise that we look back on the months that have elapsed since we last sent our general report. The children went home to spend the Chinese New Year (17th of February) with their families; they were to be away a month. They left us on the 1st of February, all in splendid health. The month passed quickly, then the old scholars returned, apparently very glad to begin their studies again; to these three new ones were added, making seventeen in all. They are from Shen-keng, an out-station twelve miles away. One, Chu-Lan, is the daughter of Christians of some years' standing; she is eleven years old, of a very sweet disposition, and painstaking; her feet have been tightly bound for at least four years; we got leave to free them, always a painful operation. As I was taking the bands of cloth off one evening some of the other little girls were near; and at the sight of the deformed members one exclaimed, "Truly this kind of feet is the devil's invention!" Then complacently looking down on her own, which had been unbound a year or so ago, she said, "Now I have God-made feet"; to which all the others echoed, "And so have I." Little

Chu-Lan was very patient as I washed her feet, at the same time trying to get the poor little toes out from under the sole of the foot; she suffered a good deal from inflammation for about a week, but afterwards the swelling went down, and now the sweet one is at liberty to use her feet as God intended she should do. Happy little girls of our favoured lands, do not forget to pray for the many thousand feet-bound, unhappy little girls in dark, dark China! Another of the new scholars, Tsuin-Kiao, is thirteen; her parents are not baptized, but we trust they will be, for they are very interested in the true doctrine. This child was very much made of at home, consequently is rather spoiled; not being very young, and never having studied books, she found it somewhat hard to begin in earnest, also to submit to the rules of the school. She is not very studious, though we thought she improved toward the end of the term. The third new-comer is called Na-Ni, a neglected child, whose parents are excessively poor; they come to hear the Gospel, but are not as yet really interested. We took pity on the child, who was running wild, and went half the time hungry. She was very rough and pugnacious

at first, but soon became more gentle and subdued in manner; she has studied pretty well, and there was a decided improvement in her after four months spent with us. Of the fourteen children who attended the school last year twelve came without missing one day. Ai-Kiao, one of our oldest girls, who is fourteen this year, has been absent part of the term on account of her mother's illness. We are thankful that she is betrothed to a young man of twenty, a steady Christian and a farmer; she will be married (D.V.) in two years' time. It will seem strange to you, but Ai-Kiao does not know anything about it, neither do her parents intend to consult her; it is not the custom here for young people to interfere with their elders in these things. The matter will probably be settled in the eighth or ninth moon, when the papers will be written and a feast given to ratify the engagement. At that feast the bride is not generally present; the bridegroom is, also the parents and those who have transacted the business, for it is a business transaction in China. One of our first pupils paid us a visit at the end of the term. Though her case is not altogether encouraging, we feel that our labour was not lost upon her.

BETROTHED TO A HEATHEN.

Sui-Pang is her name. Her parents are Christians; but, probably for fear their daughter would not find a suitable husband, unknown to us they engaged her to an outsider much older than she; then, under a petty pretext, they called her back home. Soon after, hearing of what had taken place, we remonstrated with the parents, trying to show them how wrong they were, but to no avail. We felt very sorry for the child, who, according to custom, once engaged, was to go and live in her future home, a heathen one, but could do no more than ask the LORD to overrule even this for good. The match does not prove a very satisfactory one; the girl is now at her mother's house again, and complains of having been ill-treated by her future mother-in-law. When she came to see us, it was on the Dragon Feast day, and a fortnight before the breaking up of the school, so we invited her to stay till the children should go home. She accepted at once, and seemed very happy with us; we were pleased to find that she had not forgotten all she had learned when at school before. At the end of this term the children were examined. We find it stimulates them not a little. With only one or two exceptions, the results proved they had studied conscientiously. Prizes are awarded once a year only. Li Sien-seng, the devoted Christian teacher we

had last year, on account of his age (he is over sixty), and the school work being too much for him, has been replaced by Wang Sieng-seng, a B.A. The LORD has blessed us very much this term. With the exception of small ailments, the children have all had excellent health and spirits. We have often wished their kind friends could see their happy faces, especially when at meal times a big basin of steaming rice and a plate full of vegetables, were placed before each one.

THE SCHOOL GIRLS AT DINNER.

The appetites seldom failed, and it would have puzzled you to know how they managed to get so quickly through two bowls of rice, the usual allowance, seeing they have no other implement to eat with but two small wooden chop sticks. Dear little things! some of them have known the pangs of hunger more than once. We have also seen the SPIRIT's workings, especially in some of them, the consciences becoming much more tender, and sin appearing more hateful. Fah-Kiao and An-Hsueh have both been under deep conviction for sin. They have told us they have made up their minds to be JESUS' disciples, and that they desire to be baptized. Will you ask the LORD that these impressions may so deepen that soon we may have the joy of seeing not only two but many confess JESUS as their SAVIOUR? Every Sunday from ten to half-past we have a prayer meeting for them; all are invited to take part, and oh! how it would cheer you to hear their childlike petitions! They seem to realize that they are in the presence of a living God. They ask Him so earnestly to send His light to the many, many children who as yet only pray to dead idols. My heart was made intensely sad one day. We had entered a Buddhist temple, full of those that are no gods, and where many priests were worshipping. In a place apart, and before an idol of great size representing Kuan-in, the goddess of mercy, was a young boy of twelve; he was praying to her, knocking his head thrice on the stones at intervals, a sign of the profoundest reverence; he was in deep earnest, unconscious of all that was going on around him, and was saying something like this: "Kuan-in, very merciful, very virtuous Kuan-in, help me and save me." In spite of our intense wish to do so, we could not interrupt him in his exercises to tell him that there was no other name whereby he could be saved but that of JESUS. As the months of July and August are exceedingly hot in Yuh-shan, the children spend them in their various homes.

Gleanings from Mr. Stebensson's Letters.

Oct. 6th.—Mr. and Mrs. Sibley arrived to-day, both looking very much better than we have ever seen them. They will shortly return to Lao-ho-keo.

MR. D. LAWSON leaves to-morrow night for SHAN-SI, taking with him Miss Rice (from North America) and Miss Simonsen.

OUR beloved sister, Miss C. P. Clark, died here on Sunday morning, October 1st. She will be missed by many of her fellow-workers, and her beautiful Christian life will be a fragrant memory. We profoundly thank God for sending her to China; she has been a help in the best sense to very many.

It has been arranged that Mr. William Key take up the work at P'ing-yang, SHAN-SI, and that Dr. W. Millar Wilson, who has recently joined the Mission here, be asked to begin medical work at that station.

Oct. 13th.—On the 7th instant Dr. Baedeker arrived here, also Miss Horsburgh, who is shortly leaving for America on account of ill health.

ON the 9th instant we had the pleasure of welcoming Mr. and Mrs. Pearse and family and the six sisters who accompanied them, all in good health.

FIVE of the sisters left on the 11th for Yang-chau. Miss Welsman leaves to-night with Dr. Baedeker and Mr. Pearse's two little girls, for Chefoo.

Oct. 20th.—Mr. and Mrs. Ewing left with Mr. Burrows for T'ai-ho Hien, in North Gan-hwuy.

It has been arranged that Mr. Pearse shall take up Mr. Miller's work at Ning-kwoh Fu. The work is very interesting, and I have no doubt Mr. and Mrs. Pearse will help it much.

SOME time ago I referred to the difficulties which Mr. Horne had in South KIANG-SI, when two men were put in prison. He has now given up the house, the men have been released, and the matter has been amicably settled.

I AM sorry to hear that Mrs. Cassels is still in very weak health.

I AM sorry to hear from Dr. Stewart that a native, in whom he reposed much confidence, has stolen many of his surgical instruments. He feels the loss very much, as there is not a day in which these very things are not needed for use.

Oct. 27th.—On the 24th instant Mr. and Mrs. Pearse left for Ning-kwoh, and would escort Misses Holth and Aass, who are going to work in Kwang-teh Chau.

ON the 25th Mr. Entwistle left to escort Miss Wilkins to Ch'i-chau, and Misses Thirgood and Gambell to Kien-teh.

Mr. Mills reports that he has succeeded in renting a house in Gan-tung.

Oct. 28th.—This morning Hudson Broomhall and party arrived safely from England.

A LETTER was read from Miss Grabham in our China Council meeting regretting the necessity for leaving the Mission in which she had worked so happily; but an engagement of some years' standing to Dr. Hill obliged an early return to England.

The Council expressed their sorrow at the prospect of losing so earnest a worker.

Extracts from Letters and Journals.

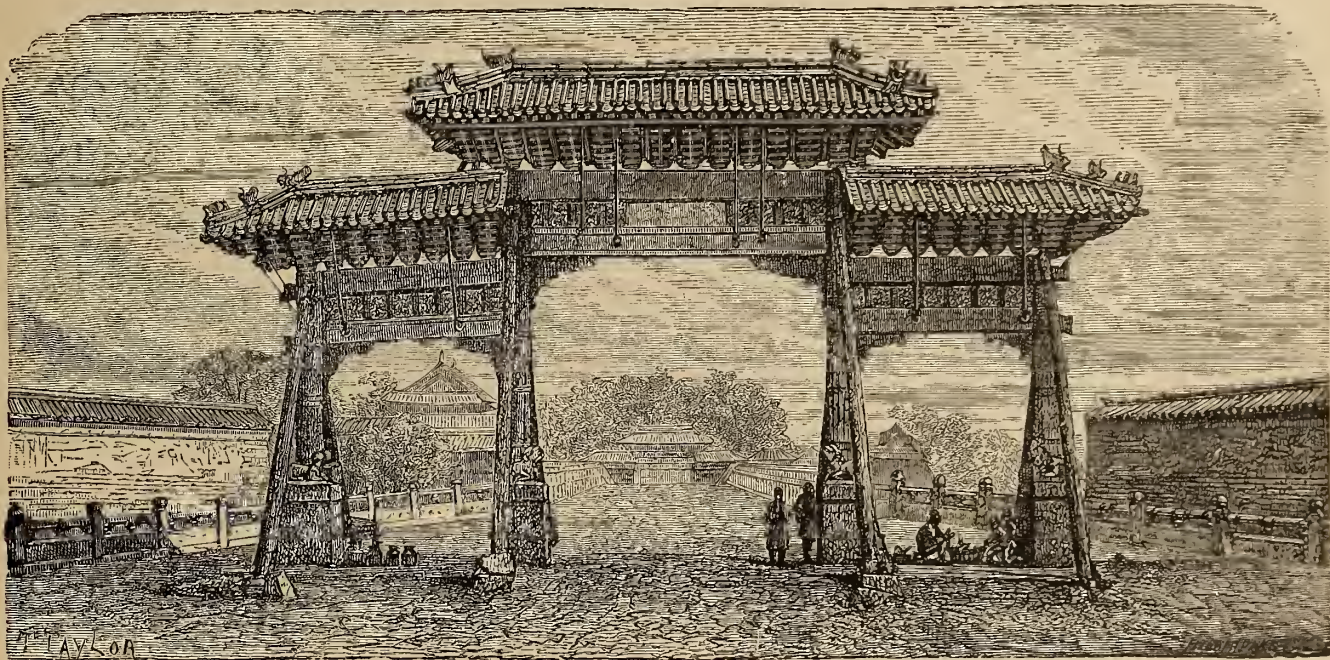
FROM MISS HASTINGS.

(Kwei-iang Fu, Kwei-chau.)

WE look back with great joy to the happy days spent in the dear Home at Toronto, where we learned many sweet lessons of the loving way in which our FATHER cares for His children. We praise God for the privilege of being there, and now we praise Him more and more for the privilege of being in this far Western Province of China. Ought not our lives to be one long song of praise to our KING? There are times, however, when for a little while we are tempted to look down and around instead of looking up into our FATHER's face. Then we feel the weakness of the flesh; perhaps the difficulties of the language seem more apparent, and we are discouraged and anxious as we see the need of giving the dear Christian women definite instruction, and feel so unable to express fully the blessings which God has given us in CHRIST; but the LORD quickly shows us the mistake, and leads us to look up again, confessing with shame our weakness, and

lives of a change of heart; both of them are about fifteen years of age. An old woman over seventy years of age is to be baptized with them. She has been attending services most regularly for about eight months. She is rather deaf and does not take in very much, but we believe she is really saved by faith in JESUS. We continue our Tuesday evening class as usual; Miss Haynes and I lead it in turn. We have just come from that meeting, where the LORD was very present with us. He does indeed help us to make use of our small vocabulary to teach these dear people of Himself. Two weeks ago I commenced a class for women. There are seven in attendance; three are unconverted wives of Christians, three are servants living with us, and the other is a widow, the mother of a large family, who has expressed a wish to learn about JESUS. They are all poor women and cannot read; the work will need much patience, but "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

In three of these villages no foreigner had ever been seen before, so of course large crowds came around me out of curiosity. One morning I started off on a donkey, escorted by two of the native Christian men, to go to a village about five or six miles to the south. Passing through another village on the way the people asked us to stop and rest. I got down, thinking it would be a good opportunity to tell them the glad tidings. The two Christians remained outside to preach to the men, while I went into a house to speak to the women. The room soon filled, and I was asked all sorts of questions, and I in turn asked them about their homes and families, to let them see that I could understand and speak their language, and that they could also understand me. If I were to speak of the Gospel first they would not understand; so we speak of commonplace things first in order that they may become familiar with our speech and feel at home with us, and then we pass on to our message. They listened very attentively, and one or two seemed interested.



A MEMORIAL ARCH IN CHINA.

then He quickly fills our hearts with joy and peace, and gives us tokens of encouragement in our work. In the diary which I sent you I wrote about Mr. and Mrs. Fu, with whom we stayed when in their village. They often come into the city, and at such times usually remain over the Sabbath and attend the services. We hear that some of their heathen neighbours and friends are persecuting them somewhat, and we need to constantly bear them up in prayer before the throne.

FRUIT AFTER MANY DAYS.

I wrote in a letter, some time ago, of six young girls who had asked for baptism. Mrs. Clarke has since then been giving them regular instruction. Three of them we do not think are truly converted; a fourth we have every reason to believe is a true follower of JESUS, but she has had to leave the city with her grandmother and go to live in her village home, some three days' journey from here. Perhaps we may be able to visit the place after a time. The other two have been accepted for baptism, and are to be baptized next Saturday. They have given real evidence in their

We long to see souls saved in our midst. Pray for me, that the LORD will help me and use me for His glory in this small service; and please pray for these dear women also.

FROM MISS MARY RIGGS.

(P'ing-iang Fu, Shan-si.)

LAST spring I went to a village about five miles west of the city, and across the river, where we have a number of Christians, and spent two very happy and very busy months with them. I thought I should get some time for quiet study, but did not succeed. One and another would come and want me to go to a neighbouring village, where they had friends or relatives, and tell them the story of JESUS. Of course I was always glad to go. As I rode or walked to these places, I used to feel my own weakness very much, and as I looked to the LORD for help and strength always, He would give me that precious promise that He gave me when I left home, "Lo, I am with you alway;" "I will in no wise fail thee, neither will I in any wise forsake thee."

I WAS MUCH DRAWN

to a white-haired old lady eighty-three years of age, who wanted to talk with me, but she was quite deaf and could not understand anything that I said to her. It was very, very sad to think of her passing into eternity thus. But this is only one; just think of twenty-four thousand dying in China every day without CHRIST! Enough to bury all London in seven months, or all of New York City in two, or all of the United States in less than seven years.

After much discouragement in this place, three women drew near to me to ask questions, and to them I told the story over again. They listened quietly as I told them how JESUS loves them and died for them, etc. They took it to themselves at once and asked "Does He love me? Did He die for me?" And when they were told that it is all quite true, they turned one to another and said, "He loves us; He died for us; He will save us!" Then they explained it to the others. I did not feel tired any more. Oh, what a wonderful joy it is to see these poor souls drinking in the Word of life!

The Origin of the C. I. M. in North America.

AN ACCOUNT GIVEN BY MR. FROST, IN 1893, IN EXETER HALL, LONDON, AND SINCE REVISED AND EXTENDED.

IN the fall of the year 1887 I was in the northern part of the State of New York, holding evangelistic services. As it was very cold, we could have meetings only in the evening, which gave me opportunity, during the day, for the study of the Word and for prayer. During this time of waiting upon God, in the seclusion of the little farmhouse in which I was staying, I began to ask myself questions of a serious nature, which were prompted, I do not doubt, by the HOLY SPIRIT. What was I going to live for? What was to be the investment and outcome of my life? I had been satisfied enough with my service—to be there in America, preaching the Gospel to those who had heard it over and over again; but now I asked myself, Was God satisfied? And the answer that God gave me at last was that He was not.

Some two years before this, at the Niagara Conference, the LORD had drawn out my thought toward the foreign work and to China; but, up to the time spoken of, I had not come to a place of such full and final surrender for service abroad as was now reached. There had been obstacles in the way, and the zeal that was once warm had cooled as these continued to confront me. Now, however, under the controlling power of the HOLY SPIRIT, I gave myself once and for all to the LORD for China, and became conscious, in doing so, that He had accepted me for that land, and for service in its behalf.

Having been led so far as this, the LORD, as I continued to wait upon Him, laid two burdens upon my heart. The first, that I might go to England to become further acquainted with the China Inland Mission, with which I desired to connect myself; and the second, that while there I might induce Mr. Taylor to form a branch of the Mission in North America. I had come to this second desire from the fact that, at the time, our Missionary Boards were not sending out lay workers, except in the case of medical men. I felt, therefore, that there was a place for the China Inland Mission in our country, as I knew that it did not hesitate to accept lay workers, if they were properly equipped spiritually. Besides this, I felt that the China Inland Mission would be in our country what it had been in England, an object lesson of faith, and would bring, in time, if it could be established in our midst, a large blessing to our people by leading men and women to trust more fully in the living God.

After I had been led to these conclusions, I at once began to wait upon God for funds to take me to England and back, and was gratified to receive, in a few days, a letter from one who knew of my desire, saying that he would gladly bear the expense of the journey. When the evangelistic services were ended, therefore, I hastened to my home at Attica, in the western part of the State of New York, and, in a few days after, set sail from New York on my way to London, where I arrived in the month of December, 1887.

On my arrival at the Mission House in Pyrland Road, I was disappointed to find that Mr. Taylor was away in Scotland. I afterwards learned, even in this event, that God's ways are always best; for the waiting time at the Mission Home, thus given me, not only confirmed the trust formed, that the Mission work was indeed the work of God, but also gave me opportunity of learning about the details of the home work, which became a very practical benefit to me when the LORD afterwards put me into like service in Toronto.

After two weeks, Mr. Taylor came down from Scotland and had a talk with me. I told him what had occurred in my life, and how the LORD had drawn out my heart to China and the China Inland Mission, and, having said this, I also told him of the need of a branch of the Mission in North America, and asked him if he would not establish one in our country. Mr. Taylor, I am sure, was considerably interested, and, at the end of our conversation, gave me some cause to believe that he would consent to the proposal which I had made, for which reason I left him much encouraged. In a second conversation, however, held the following evening, I was as much discouraged as upon the first evening I had been encouraged; for, when Mr. Taylor had fully considered the matter, he told me that he could not see that the LORD would have the work of the Mission extended as I had suggested, and, therefore, could not consent to my proposal.

On returning to my lodgings, I confess that I had a very sorrowful experience. Satan himself seemed to meet me at the very door of my room, and to enshroud me in darkness. In the first place, of course, I was greatly disappointed; for I had come over two thousand miles only to receive an answer, "No." But this was not the chief difficulty; I had had positive assurance that the LORD had Himself guided me in my prayers, and had led me in taking the long journey, and in making the request which had been made; and I felt now, for the time, that I never could be sure again whether my prayers were or were not of God, and whether I was or was not being guided by Him. But at last the LORD drew near me and commanded the light to shine out of the darkness, and eventually I went back to America, not understanding what the LORD meant by taking me so far upon an apparently profitless errand, but quite content to leave the issues of the whole matter with Him.

On parting from Mr. Taylor I had asked him whether, if invitations were sent to him by Mr. Erdman, of the Niagara Conference, and by Mr. Moody, of the Northfield Conference, he would cross the water the following summer, on his way to China, and speak at these Conferences. To this he agreed, and soon after my arrival in New York, I was able to forward an invitation from Mr. Erdman, inviting him to the Niagara Conference. About the same time I wrote to Mr. Moody, asking him if he would invite Mr. Taylor to speak at Northfield; but time passed on and not a word came in reply. On this account, I was beginning to fear—such was my faithlessness—that Mr. Taylor would not feel able to come; but just then I received a letter from him, saying that Mr. Moody's brother-in-law, Mr. Revell, had called and invited him to Northfield, and that he had decided to accept his and Mr. Erdman's invitation. The blessed thing about it was, that Mr. Revell had left America before my letter had been sent to Mr. Moody, which meant that the LORD had anticipated my desire, and had Himself undertaken to bring Mr. Taylor over. What had become of my letter to Mr. Moody I did not know; and, I confess, I did not now much care. In July of that year, 1888, Mr. Taylor, with Mr. Howard Taylor, his son, Mr. Whitehouse, his Secretary, and Mr. and Mrs. Reginald Radcliffe, came over, and reached us safely in New York in that same month.

(To be continued.)

Cash Abstract from January 1st to December 31st, 1895.

RECEIPTS:—

BALANCES: brought forward from 1892:	
Missionary Account	\$440 67
Native Helper Account	15 00
Transmission Account	76 00
General Account.....	128 42
	<u>\$660 09</u>

RECEIVED IN 1893:

Missionary Account: for support of Missionaries in China	\$9,960 88
Native Helper Account: for support of Pastors, Evangelists and Bible Women	813 15
Transmission Account: private gifts for personal use of Missionaries	573 54
Special Account: remittances from Missionaries in China for purchases at home, deposits in trust, and private gifts for the use of individuals at home	2,143 47
General Account—	
For outfits and travelling expenses of Missionaries to China	\$1,492 58
" publication of "China's Millions," including subscriptions	1,261 46
" sale of literature	492 11
" Prayer Union subscription	69 10
" general Mission use	4,017 37
	<u>7,332 62</u>
	<u>20,823 66</u>

\$21,483 75

DISBURSEMENTS.—

Missionary Account: remitted to China for support of Missionaries	\$9,933 14
Native Helper Account: remitted to China for support of Pastors, Evangelists and Bible Women	743 00
Transmission Account: private gifts remitted to China for personal use of Missionaries	617 54
Special Account: purchases of goods ordered by Missionaries in China, repayment of money deposited in trust, and private gifts paid out to individuals at home	2,143 47
General Account—	
For outfits	70 00
" publication of "China's Millions"	\$1,130 98
" rental of Mission Home and Offices	\$634 75
" furnishing and repairs	86 93
" fuel, gas and water	276 34
" support of Secretary	109 25
" support of Office Helpers	414 48
" general expenses of Candidates	33 00
" support of returned Missionaries	118 35
" board at Receiving Home of Helpers, returned Missionaries, Candidates in training and Visitors	1,657 17
" travelling expenses of Deputation Workers, returned Missionaries and Candidates	182 25
" bank charges	38 16
" printing, stationery, postage, telegrams, etc.	333 39
" Prayer Union cards, stationery and postage	49 70
" Mission literature	462 41
" Sundries	20 15
	<u>4,416 33</u>

Cash on Hand—

For remitting to China	585 56
" outfits, and sending Missionaries to China (party to leave in January) ..	1,432 58
" publishing "China's Millions"	411 15
	<u>2,429 29</u>
	<u>\$21,483 75</u>

Audited and found correct

J. BARNETT, Auditor.

Recent Baptisms.

REPORTED IN VARIOUS LETTERS FROM MR. STEVENSON.

GAN-HWUY, Luh-gan	Aug. 27...4	SHAN-SI, T'ai-yuen	Sept. 24...5	CHEH-KIANG, Wun-chau	Oct. 15...8
HU-PEH, Lao-ho-k'eo	Aug. 27...1	" Sih-chau	Sept. —...3	" Bing-yae	Oct. 15...8
KIANG-SI, Yang-k'eo	Sept. 7...7	" K'uh-wu	Sept. —...3	" T'ai-chau (Out Station)	Oct. 15...5
" Kiu-kiang	Oct. 19...2	HO-NAN, Chau-kia-k'eo	Sept. 10...3	" "	Oct. 17...15
SI-CH'UEN, Sui-fu	Sept. 8...4	SHEN-SI, T'ung-chau	Sept. —...1	" "	Oct. 19...50
" Sin-tien-tsi	Sept. 17...3	" Han-chung	Sept. 10...12		
" Pao-ning	Sept. 24...4	" Ch'eng-ku	Sept. 17...12		
" Lu-chau	Sept. 27...2	SHAN-TUNG, Ning-hai-chau	Oct. 15...2		
				Total	<u>154</u>

Editorial Notes.

WITH this issue, CHINA'S MILLIONS commences to appear in an enlarged form, which will enable us to give our readers the equivalent of five additional pages of matter each month. Having this space at our disposal we shall be able to present much information from the field, and other valuable matter which has hitherto been excluded by lack of space.

We trust that our friends will often pray for a blessing upon the preparation and circulation of the paper, and that they will also help us to increase our list of readers by introducing the paper and the work of the Mission to the attention of their friends.

During the week of January 13th to 20th, a short series of farewell meetings will be held in various places in Toronto for the purpose of commending to God four young ladies who are to leave the city on the 22nd to join the steamer *Empress of Japan*,

which sails from Vancouver on February 5th. These friends will travel *via* Chicago, St. Paul and Winnipeg, holding farewell services at each of these points, and also at Vancouver (D.V.) Another young lady will join the party at Chicago, and a married couple will proceed from California direct to Vancouver to join the party there before sailing. Will our readers pray for these friends in the trying days before leaving home and on the journey to their field of labour.

The cards of membership of the C.I.M. Prayer Union for 1894 will be sent out in a few days (D.V.), together with a letter to the members from the Director, Mr. H. W. Frost.

We desire to ask the prayerful attention of all our readers to the urgent need for 100 more men for the work of the Mission in China, as set forth on the last page of this issue. This does not mean that the need for consecrated women is decreasing;

on the contrary it is increasing continually ; it does mean, however, that the present *special* need is for earnest, faithful MEN.

A Bible Class, for the training of candidates, is held every Monday evening at 8 o'clock, at the Mission Offices, 613 Church St. While this meeting is held particularly for those who are intending to go to China in connection with the Mission, it is open also for any young people in the city who may desire to prepare themselves for active Christian service.

Mr. and Mrs. Frost desire to express their deep gratitude to the many friends who have united with them in prayer for the restoration of their child Hilda. It is with joy that they record that the LORD has graciously answered prayer and that the eyes, which were threatened with blindness, are almost entirely recovered.

Mr. Taylor and Miss Geraldine Guinness hope to arrive in New York about February 24th. They come

in order to attend the Student Volunteer Convention, to be held at Detroit from February 28th to March 4th, and the Annual Meeting of the C. I. M., which will be held in Toronto early in March.

TORONTO MISSIONARY CONFERENCE.

A MISSIONARY CONFERENCE will be held in Association Hall, Yonge St., Toronto, on February 13th-16th. The following speakers are expected to take part:

DR. A. J. GORDON, Boston.

DR. A. T. PIERSON, Philadelphia.

MR. W. E. BLACKSTONE, Chicago.

DR. G. L. MACKAY, Formosa.

MR. SPENCER WALTON, South Africa.

MR. HERMAN WARSZAWIAK, Jewish Mission, New York.

WE earnestly desire the prayers of our readers for this Conference, and trust that many from the city and from a distance may arrange to be present.

Special Notices.

The bound volume of CHINA'S MILLIONS for 1893 is now ready for mailing.

It contains, as a frontispiece, a picture of the C.I.M. workers from North America, and numerous illustrations, and also an index. It is neatly bound in paper boards, and will be sent post free for 50c.

We have also prepared a small edition of the supplements which were published during 1891-2. This volume, bound in grey card, and containing a picture of the workers from North America, and several illustrations, will be sent post free for 25c.

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We have received from England a consignment of books, which includes Mr. Taylor's new book upon the Song of Solomon, entitled "Union and Communion." These will be forwarded post free for 35c. per copy.

Correspondents will greatly help us by instructing us how to address them,—whether Rev., Mr., Mrs., Miss, or otherwise.

Sailing per "Empress of Japan,"
February 5, for China.

Mr. E. E. Giffen Colon, Nebraska.

Mrs. Giffen " "

Miss G. Graves Junction City, Kansas.

Miss E. Forsburg..... Kirkhoven, Minnesota.

Miss C. Muldoon Jones Falls, Ontario.

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Donations received in Toronto during December, 1895.

Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.
Dec.			Dec.			Dec.			Dec.		
2.—897		\$ 75	12.—916		\$62 50	21.—935		\$4 00	28.—954		\$7 55
898		2 00	13.—917		5 15	936		5 00	29.—955		500 00
4.—899		1 00	918		2 50	23.—937		7 24	956		5 00
5.—900		1 00	919		5 00	938		5 00	957		10 00
6.—901		10 00	920		125 00	939		10 00	958		1 00
7.—902 Anon		14 00	921		50 00	26.—940		3 97	959 Anon		2 00
8.—903		25 00	14.—922		21 00	941		2 00	960		50 00
904		7 10	923		1 00	942		2 00	30.—961		4 28
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912		41 67	20.—931		5 00	28.—950		5 50			
913		1 96	932		3 00	951		50	Total		\$17,098 01
914		30 00	933 Anon		10 00	952		500 00			
915		50	21.—934		20 00	953		100 00			

CHINA'S MILLIONS

Separation, Blessing, and Service.

THOUGHTS ON NUMBERS VI., VII.

(Continued from page 2.)

REV. J. HUDSON TAYLOR.

"And the LORD spake unto Moses, saying, Take it of them . . . and thou shalt give them unto the Levites, to every man according to his service."—Numbers vii. 4, 5.

THE princes brought their offering to the LORD, and the LORD accepted it. Having accepted it Himself it was His to give to whom he would; and He chose to give it to the Levites, for they in a special manner were His, and devoted to His service.

The tribe of Levi was in one sense the poorest in Israel. In dividing the land among the tribes, no territory was allotted to them. They will have territory by-and-by, when the LORD comes (see Ezek. xlvi. 12-14), but never have they had any yet. Cities to dwell in, and suburbs, were given them here and there, in all the tribes of Israel, but of earthly portion that was all.

And yet they were the richest tribe in Israel, for the LORD Himself was their inheritance. When one of the other tribes was taken into captivity, he had to leave his inheritance behind; but the godly Levite was as rich in Babylon as in Palestine: death itself could not rob him of his portion. Happy indeed are they who share the Levite's lot! When the LORD JESUS comes again, those, surely, who have stored most in heaven, and have least to leave behind on earth, will render their account with the greatest joy.

"To every man according to his service." The LORD did not say, divide it equally among the families of Levi. There were six wagons, and three families of Levites; but four wagons were given to Merari, two to Gershon, "but unto the sons of Kohath he gave none." At first sight this division appears unfair; but it was and still is the LORD's plan to give "to every man according to his service." It fell to the lot of Merari to carry the heaviest materials of the tabernacle; the boards, the bars, and the pillars with their heavy sockets of solid silver,* and all the instruments; the pillars of the court, likewise, with their brazen sockets and pins, and their cords,—these formed Merari's weighty burden.

The duty of Gershon was to convey the curtains, hangings, coverings and cords of the tabernacle, and the hangings of the court; for this service, two wagons were as sufficient help as the four were for Merari.

But what of Kohath? His burdens were not light: the ark, with its covering, the mercy-seat, and the cherubim of gold overshadowing it, the table and the candlestick, the altars and the vessels of the sanctuary, and all their coverings, these were

entrusted to his sons. Heavy they were indeed, but no help had they, "because the service of the sanctuary belonging unto them was that they should bear upon their shoulders."

Sometimes the children of God are tempted to murmur when their service seems heavy and but little help is forthcoming: they may perhaps compare their lot with that of others for whom larger provision has been made. But God makes no mistakes; according to their service He divides the help, and those who are called to the holiest service are those who can have least assistance. Such are privileged to carry upon their own shoulders sacred burdens that may not be shared with less privileged ones. There was ONE Who trod the winepress alone, and of the people there was none with Him; and one who was very like to his MASTER tells us, "At my first answer no man stood with me, but all men forsook me. . . . Notwithstanding the LORD stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear." Those who would be near the MASTER in the glory must here drink the cup of sorrow with Him and be baptized with His baptism.

The burden-bearing of the Levites was not to last for ever: once in the Promised Land that service ceased. Nor will our opportunity of burden-bearing be for long: the glorious appearing of our great GOD and SAVIOUR will soon summon the watchful and waiting ones to meet Him in the air. A million a month in China are dying without GOD; now we may seek to win them; now we may suffer to win them. May none of us lose the opportunity of self-denial and service while it lasts.

" 'A little while'—He'll come again!
Let us the precious hours redeem;
Our greatest grief to give Him pain,
Our joy to serve and follow Him.
Watching and ready may we be,
As those who long their LORD to see.

" 'A little while'—'twill soon be past!
Why should we shun the shame and cross?
Oh! let us in His footsteps haste,
Counting for Him all else but loss.
Oh! how will recompense His smile
The sufferings of this 'little while.' "

* Weighing more than one cwt. each: the hundred sockets therefore alone weighing over five tons of pure silver.

The Origin of the C. I. M. in North America.—Continued.

MR. TAYLOR went, with his companions, first of all to Northfield, to the Students' Conference, and spoke to the students there with much power and with great blessing. After this, the party went on to the Believers' Conference, at Niagara-on-the-Lake, Canada, where Mr. Taylor gave two addresses, with even increasing power and increasing blessing.

Before the Conference was ended, Mr. Taylor passed on to Chicago, to give missionary addresses at the Chicago Avenue Church, as arranged for by Mr. Moody; but that beloved man of God, Mr. Reginald Radcliffe, remained at Niagara for the closing meetings, and dear Robert Wilder was also present during the remainder of the sessions. Both of these friends gave missionary addresses, the evening after Mr. Taylor left, and few who were present will ever forget them. Mr. Radcliffe spoke with searching earnestness, and Mr. Wilder impressed us deeply by his fervent pleadings. This last friend, I remember, in the course of his address, told us of a woman of whom he had heard who had solved the problem of working twenty-four hours a day. Of course we all wondered what he meant; one had often wanted to do something like that, but had never been able. We understood, however, when he went on to tell us that the lady worked twelve hours herself, and that she had a representative on the other side of the globe who took up her work, at the end of the first twelve hours, and went on with it for the next twelve hours, and so, he said, the lady completed the twenty-four. I mention the story, as it had a real place in the events which followed.

The Conference Committee had decided, that year, to give the freewill offering, which was taken annually, to the China Inland Mission, and so great was the blessing that had been received from the Lord, through the various missionary addresses, that when the time came for this offering to be made, though the audience was a comparatively small and poor one, there was put into my possession pledges and money sufficient to provide for the support for a year of two Missionaries in Inland China. My heart, you can imagine, was filled with joy at this result, for I began to realize at last that the Lord had not sent me to London in vain, and that one, after all, *could* be sure that he would be guided by the HOLY SPIRIT, and that prayers *would* be heard and answered.

While I felt prepared now for almost anything the Lord might do, I was not prepared for what took place the next morning. As I reached the Pavilion where the meetings were held, somewhat late, I found that the people had become intoxicated with the joy of giving, and that they were seeking another opportunity for making freewill offerings to the Lord's work in China. A number were standing up, pledging themselves to give a certain amount for the support of a Missionary, and some were saying that they wanted to work "twenty-four hours a day," referring to Mr. Wilder's story, and wished a Missionary all to themselves. Again pledges and money came pouring in until this time I had scarcely a place to put the one and the other. There I stood, in the midst of the meeting,—without ever wishing it, or thinking that such a thing would come to pass,—suddenly transformed into an impromptu treasurer of the China Inland Mission; and afterwards, upon counting the money, I found that enough had been given to support, not two Missionaries now, but actually *eight* Missionaries, for a year, in Inland China.

After the Conference closed, I went back to my home in Attica, about one hundred miles away, to see Mr. Taylor, who

had in the meantime returned from Chicago. It was twelve o'clock at night when our train arrived at the station, but Mr. Taylor was waiting to welcome me. We proceeded immediately to my father's house, where Mr. Taylor was staying, and when we had reached his room I told him the good news, that money enough had been given by the Niagara Conference to support eight Missionaries in connection with the China Inland Mission. For once in my life, I confess, I was disappointed in Mr. Taylor. Instead of looking glad and happy, he looked very solemn. I think he said faintly, "Praise God!" or "Thank God!" but beyond this there was nothing to indicate that he accepted the news as good news, as I had done. For a few moments he stood almost lost in thought and then said, "I think we had better pray." At once he kneeled beside the bed, and began to ask the LORD what He meant by it all. The truth is, Mr. Taylor saw a great deal further than I had seen. He knew now that the LORD had put the responsibility upon him of appealing for workers, and this to him was a very solemn obligation. As he said afterwards, "To have Missionaries and no money would have caused me no anxiety, but to have money and no Missionaries was a very different matter." And, beside this, he saw that possibly God had led him to America, not simply to pass through it and give a few addresses on his way, but also to form the very branch of the Mission which I had asked him in London to organize, and which he had felt called upon at that time to refuse to do.

Immediately after this Mr. Taylor went back to Northfield, and there made an appeal for workers. Three ladies, as a result, offered themselves for service and were ultimately accepted. But a difficulty here arose of a peculiar kind. We thought that, when these three Missionaries had been accepted, this would dispose of three parts of the money provided at Niagara. Friends came forward, however, and said, "We want the privilege of supporting these workers;" so there was just as much on hand after these three were chosen as before. As Mr. Taylor continued to give addresses at other places, and other workers were accepted, this same experience was repeated, until we began to wonder whether we would ever obtain any one who would be able to use the money at first given. Eventually, however, some were found whose friends could not provide for them, and a party of fourteen was at last formed, eight members of which were to be supported by the money given at the Niagara Conference.

Mr. Taylor visited several of our States, after the Northfield Conference had closed, and then passed into Canada, speaking in different places; and, by the time he reached my home again at Attica, some forty-one persons had offered for service in China. Mr. Taylor then told me,—what to me was a very serious matter,—that he would have to go on to China, taking the fourteen accepted Missionaries with him, and that he desired me to carry on the correspondence with the remainder of the persons whose cases had not yet been dealt with; Mr. Sandham, of Toronto, he said, would help me in this, but I would have to be responsible for most of the work. Of course I could not help but promise Mr. Taylor to do all that I could to assist him; and thus,—again without wishing it, or without having anticipated any such outcome of Mr. Taylor's visit,—I found myself in the position of a Secretary of the Mission, and responsible for a work of correspondence in which I had had no experience, and for which I felt wholly unprepared.

(To be continued.)

Heathen Claims and Christian Duty.

BY MRS. ISABELLA BISHOP, F.R.G.S., ETC.

(By the kind permission of the Church Missionary Society, we are permitted to reproduce the following admirable address, delivered at the Gleaners' Union Anniversary in Exeter Hall, London, November 1st, 1893; Bishop Hill, of Western Equatorial Africa, presiding. Will each reader raise his heart to GOD in prayer before reading the address, asking that he may not miss the message of GOD in it, and after reading it, look up and say, "Lord, what wilt Thou have Thy servant to do?")

I FEEL this to be a very solemn gathering to-night, in view of the splendid possibilities for service contained within these walls; for, as I understand, most here are pledged to the use of the two mightiest weapons which GOD has placed in men's hands, believing prayer, and consecrated effort. And we are met, too, at a meeting which has an additional solemnity, as being presided over by one who, in going to a deadly climate, is risking his own life for the cause of CHRIST and His Gospel.

It is not as a mission worker in even the humblest department of mission work that I have been asked to speak to-night, but as a traveller, and as one who has been made a convert to missions, not by missionary successes, but by seeing in four and a half years of Asiatic travelling the desperate needs of the un-Christianized world. There was a time when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful, pressing claims of the un-Christianized nations which I have seen have taught me that the work of their conversion to CHRIST is one to which one would gladly give influence and whatever else GOD has given to one.

In the few words that I shall address to you to-night, I should like (for I cannot tell you anything new or anything that you do not already know) just to pass on some of the ideas which have suggested themselves to my own mind in my long and solitary travels, and perhaps especially since I came home, full of the needs of the heathen world, and to some extent amazed at the apathy and callousness of the Christian Church at home. I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, Northern India, Cashmere, Western Thibet, and Central Asia, Persia, Arabia, and Asia Minor. In each of these countries I have avoided, as much as possible, European settlements, and have scarcely lingered so long as I could have wished at mission stations. My object was to live among the people, and I have lived much in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine-chest which I carried. Wherever I have been I have seen

SIN AND SORROW AND SHAME.

I cannot tell of fields whitening unto the harvest, nor have I heard the songs of rejoicing labourers bringing the sheaves home. But I have seen work done, the seed sown in tears by labourers sent out by you, honest work, work which has made me more and more earnestly desire to help the cause of Missions from a personal knowledge of work in the mission field, but not among the lower races, or the fetish worshippers, or among the simpler systems which destroy men's souls. The reason, perhaps, why I have seen so little missionary success is because the countries in which I have travelled are the regions of great, elaborate, philosophical, religious systems, such as Buddhism, Hinduism, and Mohammedanism.

Naturally, among those at home there is a disposition to look at the work done. On my own part there may be too great a disposition, possibly, to

LOOK AT THE WORK LEFT UNDONE,

because to me it seems so vast and so appalling. The enthusiasm of Exeter Hall has in it something that to many is delightful and contagious. We sing hopeful, triumphant hymns, we hear of what the LORD has done, of encouragements which a merciful God gives to inadequate and feeble efforts, and some of us perhaps think that little remains to be accomplished, and that the kingdoms of this world are about to become "the kingdoms of our God and of His CHRIST." But such is not the case; and I think that we may, instead of congratulating ourselves upon the work done, though we are thankful for what God has enabled us to do, bow our heads in shame that we have done so little, and served so little. And I would like to-night that we should turn away from these enchantments, for enchantments they truly are, and set our faces towards the wilderness, that great "waste, howling wilderness," in which one thousand millions of our race are wandering in darkness and the shadow of death, without hope, being "without God in the world."

The work is only beginning, and we have barely touched the fringe of it. The natural increase of population in the heathen world is outstripping at this moment all our efforts; and if it is true, and I believe it has never been contradicted, that four millions only have been baptized within this century,

it has been also said without contradiction that the natural increase of the heathen world in that time has been two hundred millions, an awful contemplation for us to-night. It is said that there are eight hundred millions on our earth to whom the name of JESUS CHRIST is unknown, and that ten hundred and thirty millions are not in any sense Christianized. Of these, thirty-five millions pass annually in one ghastly, reproachful, mournful procession into Christless graves.

THEY ARE DYING SO VERY FAST!

In China alone, taking the lowest computation of the population which has been given, it is estimated that fourteen hundred die every hour, and that in this one day thirty-three thousand Chinese have passed beyond our reach. And if this meeting were to agree to send a Missionary to-morrow to China, before he could reach Chinese shores one and a half millions of souls would have passed from this world into Eternity. Nineteen centuries have passed away, and only one-third of the population of our earth is even nominally Christian.

We are bound to face these facts and all that they mean for us to-night, and to ask ourselves how we stand in regard to this awful need of the heathen world. We have in this country 43,000 ordained ministers. If we were to be treated as we treat the heathen, we should have but 220 workers for the United Kingdom, of which number seventy would be women. In China alone we have but one Missionary for half a million of people, as if we were to have one minister for Glasgow, or Birmingham, or Manchester, or one of our large cities. I think we may say that to us indeed belongeth shame for this, our neglect.

The Moravians, as perhaps most here know, have one Missionary out of every sixty of their members. We have but one out of every 5,000 of our members. Theirs is an example that we can follow. Were we equally impressed with love and obedience, we should have 200,000 Missionaries, and our contributions would be £20,000,000 a year. What an object this is to arouse the sleeping conscience with! We spend £140,000,000, or three guineas a head upon drink; we smoke £16,000,000, and we hoard £240,000,000, while our whole contributions for the conversion of this miserable world are but one and a half million pounds, or ninepence a head. These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them, each one of us to-night in our own heart in the sight of God.

AWFUL SIN AND DEGRADATION.

I think that we are getting into a sort of milk-and-water view of heathenism. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When travelling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned and deified and worshipped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is, how corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianized nations. There is no public opinion interpenetrated by Christianity, which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God, "if haply they might feel after Him" who is "not far from every one of us." And over all this seething mass of sin and shame and corruption hovers the ruler of the darkness of this world, rejoicing in the chains with which he has bound two-thirds of the human race.

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that a woman of twenty or thirty years of age is more like a child of eight intellectually; whilst all the worst passions of human nature are stimulated and developed in a fearful degree; jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman's house, or near a woman's tent, without being asked for drugs with

which to disfigure the favourite wife, or take away her life, or to take away the life of the favourite wife's infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

It follows necessarily that there is also an infinite degradation of man. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worst under Mohammedan rule: of all things which are the natural products of systems which are without GOD in CHRIST. There are no sanctities of home; nothing to tell of righteousness, temperance, of judgment to come; only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting re-births into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity.

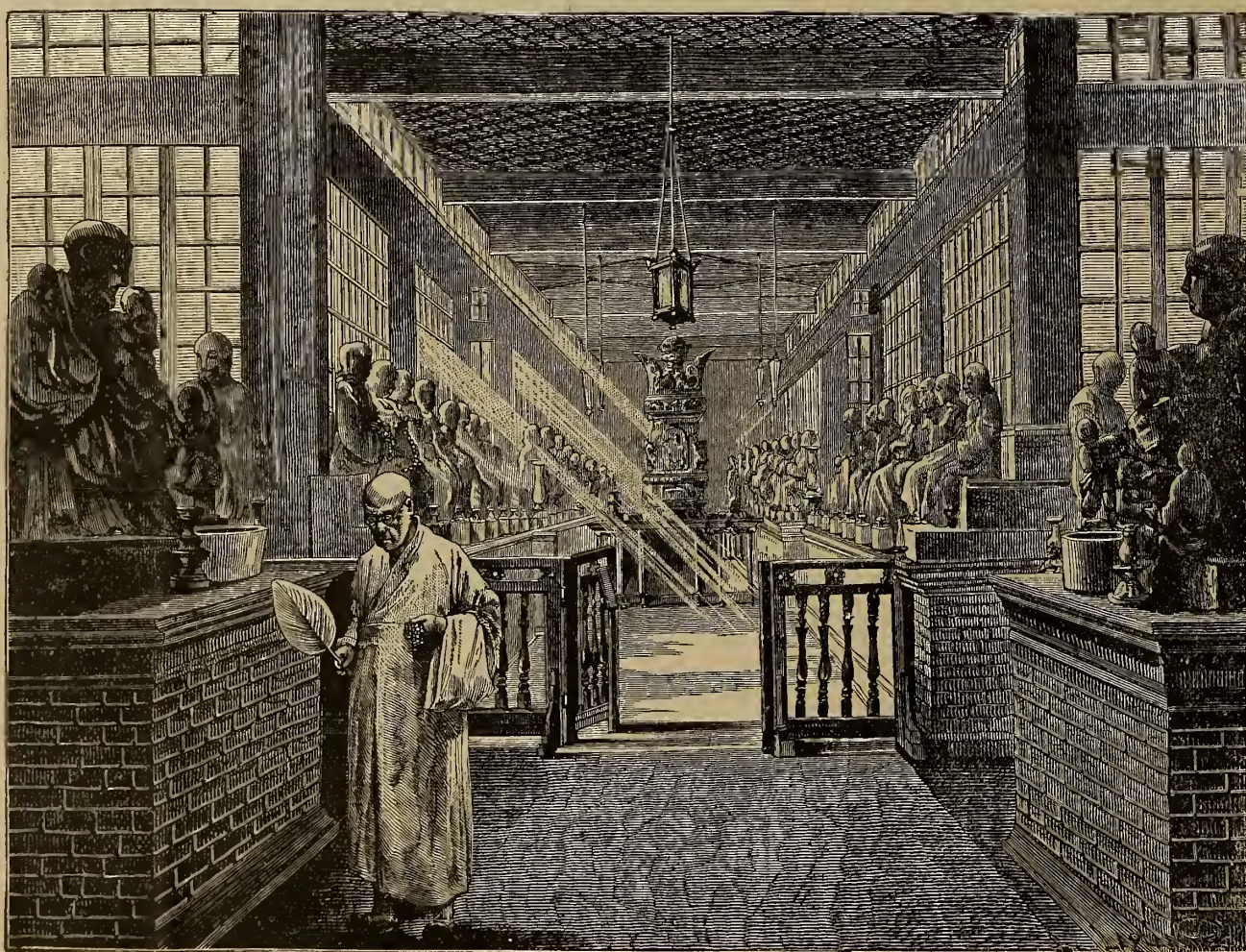
And then one comes to

WHAT SICKNESS IS TO THEM.

If one speaks of the sins, one is bound to speak of the sorrows too. The sorrows of heathenism impressed me, sorrows which humanitarianism, as well as Christianity, should lead us to roll away. Sickness means to us tenderness

The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an outhouse, is poorly fed and rarely visited; or the astrologers, or priests, or medicine-men, or wizards assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires, and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered, and then throw him into cold water. They stuff the nostrils of the dying with aromatic mixtures, or mud, and in some regions they carry the chronic sufferer to a mountain-top, placing barley balls and water beside him, and leave him to die alone. If there were time I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose, to avoid going into training as a medical Missionary. The woe and sickness in the un-Christianized world are beyond telling; and I would ask my sisters here to remember that these woes press most heavily upon women, who in the seclusion of their homes are exposed to nameless barbarities in the hour of "the great pain and peril of childbirth," and often perish miserably from barbarous maltreatment.

This is only a glimpse of the sorrows of the heathen world. May we seek to realize in our own days of sickness and the days of sickness of those dear to us, what illness means for those millions who are without God in the



"THE IDOLS HE SHALL UTTERLY ABOLISH."

all about us, the hushed footfall in the house, everything sacrificed for the sick person, no worry or evil allowed to enter into the sick-room, kindness of neighbours who, maybe, have been strangers to us, the skill of doctors ready to alleviate every symptom—all these are about our sick-beds, together with loving relations and skilled nurses; and if any of us are too poor to be nursed at home, there are magnificent hospitals where everything that skill and money can do is provided for the poorest amongst us. And, besides, there are the Christian ministries of friends and ministers, the reading of the Word of God, the repetition of hymns full of hope—all that can make a sick-bed a time of peace and blessing enters our sick-room; and even where the sufferer has been impenitent, He who is able to save to the very uttermost stands by the sick-bed ready even in the dying hour to cleanse and receive the parting soul. In the case of the Christian, the crossing of the river is a time of triumph and of hope, and, "O Death, where is thy sting? O Grave, where is thy victory?" sounds over his dying-bed.

But what does sickness mean to millions of our fellow-creatures in heathen lands? Throughout the East sickness is believed to be the work of demons.

world, and go from this meeting resolved, cost what it may, to save them from these woes, and to carry the knowledge of CHRIST into these miserable homes! What added effort can we make? The duty of all Christians towards missions has been summed up in these words,

"GO. LET GO. HELP GO."

The need for men and women is vast, and I see many young men and young women here who perhaps have not yet decided upon their life work. Then go! Young Christian friends, here is the noblest opening for you that the world presents. A life consecrated in foreign lands to the service of the MASTER is, I believe, one of the happiest lives that men or women live upon this earth. It may be that advancement in the professions at home may be sacrificed by going to the foreign field; but in the hour when the soldier lays his dinted armour down, after the fight has been fought, and the hands which have been pierced for our redemption crown his brow with the Crown of Life, and the prize of the high calling of God is won, will there be one moment's regret, think you, for the abandoned prizes of the professions at

home? "Let go." Help others to go by rejoicing in their going, by giving them willingly.

Then comes the other great question of "Help Go;" and this subject of increased self-sacrifice has occupied my thoughts very much indeed within the last few months. Our responsibilities are increased by our knowledge. We pray God to give the means to send forth labourers. Has He not given us the means? Have *we* not the means to send forth Missionaries? have not our friends the means? And when we pray God to give the means may we not rather pray Him to consume the selfishness which expends our means upon ourselves. Dare we, can we sing such hymns as

"All the vain things that charm me most,
I sacrifice them to His blood,"

and yet surround ourselves with these "vain things"—the lust of the eyes, and the vainglory of life? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost impossible. Our expenditure on ourselves is enormous; and when I returned from Asia, two years ago, I thought that the expenditure on the decoration of life among Christian people had largely risen, and I think so still, and think so increasingly. Now, we have many possessions. We have old silver, we have jewellery, objects of art, rare editions of books, things that have been given to us by those we have loved, and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the Lord's voice saying to us in regard to these our treasured accumulations, "Lovest thou Me more than these?" It is time that we should readjust our expenditure in the light of our increased knowledge; and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the cross of our LORD JESUS CHRIST, in the light of those eyes which closed in death for our redemption.

The time is almost at an end, and yet there are one or two things I should like to say. There can be no arbitrary law about giving. If we readjusted, by our increased knowledge, personal needs and CHRIST'S needs at the foot

of the Cross, each one of us here to-night would be sure, I think I may say, to do the right thing. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great, perishing heathen world by touching them lightly with our fingers, but let us bear them till they eat into the shrinking flesh, and so let us fulfil the law of CHRIST. Let us entreat Him, even with strong crying and tears, to have mercy, not only on the Christless heathen, but on the Christlessness within our own hearts, on our shallow sympathies, and hollow self-denials, and on our infinite callousness to the woes of this perishing world, which God so loved that He gave His only Son for its redemption.

In conclusion, let me say that the clock which marks so inexorably the time allotted to each speaker, marks equally inexorably the passing away of life. Since I began to speak—and it is a most awful consideration—two thousand five hundred human beings at the lowest computation have passed before the Bar of God. And though the veil of the Invisible is thick, and our ears are dull of hearing, can we not hear a voice saying to each of us, "What hast thou done?" "The voice of thy brother's blood crieth unto Me from the ground." Every minute eighty-three of our Christless brethren and sisters are passing into eternity.

The fields are white unto harvest, but who is to be the reaper? Is it to be the LORD of the Harvest, or him who has been sowing tares ever since the world began? Let each of us do our utmost by any amount of self-sacrifice to see that it shall be the LORD of the Harvest. And may the constraining memories of the Cross of CHRIST, and that great love wherewith He loved us, be so in us that we may pass that love on to those who are perishing. "Ye know the grace of our LORD JESUS CHRIST, that though He was rich, yet for your sakes he became poor," and we hear His voice to-night ringing down through ages of selfishness and luxury and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of His own. May He touch all our hearts with the spirit of self-sacrifice, and with the inspiration of that love of His which, when He came to redeem the world, KEPT NOTHING BACK!

Discovery of Water in Answer to Prayer.

BY MR. HENRY HUNT, OF TS'IN-CHAU.

(Kan suh Province.)

SUEN-YE, the first member received here, was much exercised in his mind because no good water could be obtained near his dwelling and the houses of his neighbour's. It was supposed that their situation, which is a few hundred feet above the level of the plain, was unfavourable for a water supply. In past years astrologers had been consulted and wells sunk; but only utter failure resulted, and water still had to be laboriously carried in pails from a supply about half a mile distant.

Suen-ye called together his relations and friends, told them that he did not now believe in astrology, but trusted in the true God, Who could give them a supply of water if they asked Him. He, for one, would definitely wait upon God for guidance as to where he should dig a well.

After some days of thought and prayer, the old man got his workmen and showed them the exact spot where he believed they would find good water. The well was sunk to the depth of sixty Chinese feet (seventy-two English feet), and sure enough good water flowed forth, and has been enjoyed now for more than a year. The old man was so delighted that he told every one he met about God's answer to his prayer. It is the custom among the heathen to have an idol shrine over a well. Instead of this, Suen-ye wrote the following inscription and put it over the well:

T'IENT-FU CHI SHI.

LAHAI-ROI TSING

(Shang-ti kuen-ku O chi i).

BY THE HEAVENLY-FATHER'S DIRECTION.

THE WELL LAHAI-ROI

(GOD thinketh upon me).

Further Interesting Incidents from Ts'in-chau.

THE LITERATI PACIFIED.

TWO of the leading literati of Ts'in-chau a long time ago vowed that they would keep the foreigners out of the city. Last year we bought land and a very old shop, and had no sooner pulled the old premises down and begun to erect a preaching hall and dispensary than these two gentlemen began to worry.

We were damaging their next-door walls; we were encroaching on their property; they would not allow our rain-water to run into their grounds at the back, etc., etc. In fact, they came on to our ground and stopped our workmen, saying that they could not allow the building to proceed.

I at once saw the Mayor, who is friendly towards us, and he came to the premises and listened to the objections himself. He pooh-

poohed them all, and invited Su and Ren, the obstructors, to an afternoon tea in a cool retreat on the south side of the city, where they accepted his advice to molest us no more.

TWO LITERARY B.A.'S INTERESTED.

Both live in Fu-king Hien District, forty miles to the north-west of us. One, Mr. Li, heard the Gospel first from Mr. Ren, our member there. Then he came to live a short time with us, to learn more about us and the doctrine we preach. He desired to be baptized at once, but we deferred him for a bit, to see if he would stand persecution (this has since broken out—see farther on).

The other B.A. is at present in the Examination College of Ts'in-chau. I first met him four years ago in an inn, forty miles from Lan-chau; we were both detained by rain, and while resting I told him the

Gospel. He never forgot it, and now he often comes to learn more, notwithstanding much ridicule heaped on him by his fellow-students. He will need much courage and patience if he comes out on the LORD's side.

PERSECUTION OF MR. REN.

Through this member, formerly an astrologer, several literary students became interested in the Gospel, and Mr. Li, the B.A. referred to above, asked for baptism. In consequence of this the Ya-men underlings and Buddhist leaders combined to crush the work while it was yet in its infancy.

They went to Ren and demanded contributions towards the Buddhist temple. Ren refused to give as in past years. They, there-

upon, beat him, destroyed some of his furniture, and poured away some of his oil (which he sells for a living). The beating was administered twice over.

On this account—and particularly because this assault came from the Hei officials—we waited on our Tao-t'ai (Intendant of Circuit), who received us kindly, and laid the facts of the case before him. He at once sent and had the five Buddhist leaders and three Ya-men offenders beaten and kept under police supervision for twenty days. Our evangelist, whom we sent to the city, reports that the people there said that the men deserved their punishment for having conspired to injure an unoffending man. The affair has caused no unfriendliness towards us, so far as we can judge.

Baptisms in the Cheh-kiang Province.

MISS A. BARDSLEY wrote from Wun-chau, on 17th October, 1893:—

"On our return from Chefoo we found that everything had gone on well during our absence, and that some candidates were awaiting baptism. Last Saturday eight came forward for examination, and were all received.

"Sunday was a very busy and happy day. The chapel was crowded with Christians and enquirers, there being no less than 350 present. At the morning service, which began at 9 a.m. and closed at 12 noon, the eight accepted candidates were baptized and the Communion dispensed.

"Immediately after dinner Mrs. Stott met with the preachers (unpaid), and after hearing their reports fixed their districts for this month, and spent a time with them in united prayer.

"This being over, the afternoon service began,

and the audience was nearly as large as in the forenoon.

"I know you will praise God with us for all these signs of blessing. We have much—very much—to encourage, for in most of the districts there is interest shown.

"On Thursday Mrs. Stott and Miss Stayner leave for O-dzing, where they hope to spend a week or ten days amongst the enquirers. There will be a few baptisms at that place we expect. Will you kindly pray for a blessing on the work?"

MR. R. GRIERSON writes from Bing-yae, on 16th October, 1893:—

"I am glad to be able to report eight more baptisms here yesterday. We had *nine* applications—all most satisfactory cases—but it was thought better that one should remain over for a month or two longer, to give time for further enquiry and

testing as to the reality of his being 'born again.' The eight baptized are all men; one, a young lad of 18 years of age, the son of one of our members, is a very bright Christian.

"All these converts, with one exception, are farmers. One great drawback amongst farmers on the two large rivers that water our parish is the fact that opium cultivation is such a profitable business. That the native Christians

UTTERLY ABHOR

this iniquitous poppy growing, is no small evidence of the hold the Gospel has on their hearts. I would ask earnest prayer that the HOLY SPIRIT may deepen the native brethren's aversion to the opium, and that many, who are otherwise excellent persons and favourable to the Gospel, may have this chain that binds them broken."

English Notes.

REV. J. HUDSON TAYLOR.

THE next international convention of the Student Volunteer movement for Foreign Missions will be held in Detroit, U.S.A., commencing February 28th. We hope to accompany Miss Guinness as far as Detroit, the leaders of the Movement having urged us both to be present.

These meetings will be of far-reaching importance, attended—as they will be—by delegates from all the leading Colleges from the Atlantic to the Pacific coast. The special subject to be brought forward is the duty of immediate effort to preach the Gospel to every creature. We would ask much prayer for this convention.

In connection with our own Forward Movement, God has further encouraged us by a gift of £1,600, and by the offers of more young men than had previously been coming forward. If the LORD is about to send us a hundred manly and spiritually-minded young men, He will surely provide the £5,000 needed for outfit and passage-money, as well as whatever may be necessary for support and working expenses.

We have also been encouraged by the kind promise of a friend to supply, as needed, the £5,000 required for our Chefoo schools. To God be the glory; to this and all our kind donors be abundant reward!

Another encouragement has been received in a donation of £100 towards the £1,000 needed to build a Sanitarium at Chin-kiang. Our brother, Dr. Cox, will be greatly cheered by this news.

Miss F. M. Williams reached Plymouth in the P. and O. ss. *Bengal* on December 17th.

Mr. and Mrs. Montagu Beauchamp and child, and Miss Priscilla Barclay, arrived by German Mail Str. *Bayern*, at Southampton, on December 19th.

Mrs. Harold Schofield and children (by the French Mail to Marseilles) reached London on December 30th.

Gleanings

FROM MR. STEVENSON'S LETTERS.

ON October 23rd, Miss I. W. Ramsay and Miss Croucher arrived from Si-ch'uen, the former rather run down in health, and needing a change. Miss Croucher has gone to Yang-chau to continue her studies there.

On the 24th, Mr. and Mrs. Pearse and their little boy left for Ningkwoh Fu.

Miss Wilkins has left the Training Home, and has gone to assist Miss Robertson in Ch'i-chau. Miss Thirgood and Miss Gambell have gone to Kien-teh, to join Miss Voak.

On November 2nd, Miss Gertrude Broomhall and her sister Edith left for Tien-tsin, *en route* for Ta-ning in Shan-si; also Miss Pierson for Chefoo.

On October 23rd, Mr. Ebe. Murray and Miss Fairey were married at Chefoo.

The Work at T'ai-chau continues to prosper, as you will see from the list of baptisms. The same is also true of Wun-chau and Bing-yae in the same province of Cheh-kiang.

On October 31st, Mr. Eyres and Miss Gillham were married at Tien-tsin.

On November 6th, Mr. and Mrs. Orr-Ewing and Mr. E. J. Cooper arrived here. I am glad to say that Mr. Orr-Ewing continues to improve in health.

November 17th. I am glad to say that Mrs. George Duff is very much better. I trust that she and Mr. Duff will be able to live in Pao-ting Fu.

I am glad to say that Miss Olding is progressing favourably. Miss Ardern, who has also had fever, is likewise improving.

Work in Ann-chau, Cheh-kiang Province.

FROM MRS. STOTT.

(Held over from lack of space, from the Report for 1892 in our December number.)

THE WOMEN'S CLASSES maintain their numbers and interest, and I thank God for a band of hearty co-workers in my Christian women. About ten of them live outside the south gate, and not only conduct a prayer-meeting every Wednesday afternoon, which I never attend, but arrange and conduct their own evangelistic work. They take turns in going into the villages, escorted by an elderly Christian man, who has little else to do, and gladly spends his time in helping them. Two or three have been baptized this year as the direct fruit of their labours. They also take upon themselves visiting the sick and absentees, etc.

"Romanized" classes for women are taught by Miss Whitford and the elder school-girls (ditto for men by Miss Bardsley). Miss Whitford has lately begun a weekly Bible class at Lao-djiae, a village twenty *li* away, the attendance averaging nine Christian women besides a few men.

It is this systematic teaching of our Christians that brings forth the best results; *we* can teach the Christians, while they can teach the heathen better than we can.

GIRL'S SCHOOL.

The numbers are always kept up, as we have more applicants than vacancies. At present there are twenty-six. During the year two have been married, one expelled for bad conduct, and five received.

The progress during the year has, on the whole, been satisfactory. Two or three of the elder girls have manifestly grown in grace, although there have been no conversions. One of the elder girls is still unsaved, though thoroughly trustworthy and obedient in all respects.

The Christian girls take their share in teaching the younger ones both "Romanized" and Bible lessons; this branch of the work is entirely in the hands of Miss Whitford, who is most devoted in all her duties towards them. There seems to be a work of grace beginning in the hearts of some of the younger ones, for which we would ask prayer.

Several of the girls who are now married are doing a good and quiet work; four of them conduct women's, or children's classes, either in their own homes or at the chapels.

BOY'S SCHOOL.

This was begun two years ago with the definite object of training some Christian lads in Scripture knowledge, as well as teaching them to read. There are six converted lads, boarders, and fifteen day scholars, nearly all sons of members.

The Christian boys have wonderfully grown both in grace and knowledge, and one can hardly believe they are the same as the

ignorant, though earnest boys, who came to us two years ago. Miss Bardsley has earnestly taught them Bible subjects, Romanized reading and writing, so they are now able to write an intelligent letter, and take notes of her addresses. Their two years are almost completed; three of them return to their homes and farm-work, and three learn trades. One of them is to be apprenticed to the silver-smith who is such an earnest worker; the other two have chosen to be tailors. Their places will be filled up by others—one or two from O-dzing, two from Si-k'ae, and one or two from other places. They

are trained for two years on the distinct understanding that when they return home they are to give their Sundays to the preaching of the Gospel without money and without price.

This is a branch of the work which I feel God is specially blessing. The school teacher is an earnest Christian man, a former student of my husband's, who seeks above all things the souls of his pupils. In looking at the work all round, I see that the best work done in this station has been accomplished by former students, who had instilled into them the truths and obligations of the Gospel.

MEDICAL WORK.

During the year the medical work has been well sustained and increased. Miss Bardsley had a little hospital training before coming out, and has been particularly successful in surgical cases, eye diseases, etc. She has an average of ninety patients per month, and she is seldom without one or two inpatients, who live too far away to come often, and are frequently as much in need of nourishing food as of

medicines. In this work Miss B. has been greatly helped by her father, who has sent a liberal supply of useful medicines, medical books, instruments, etc. But to prevent anything like pauperizing, a uniform charge of twenty cash as an entrance fee is made. If expensive medicines are needed, they pay extra. This does not include quinine, for which they gladly pay full value.

During the year \$48.50 have been received for medicines alone. A Christian woman is in attendance upon the patients, teaching them the first principles of Christianity. In this way many hear for the first time. I would like to put in a strong plea for a qualified medical man; Miss B. has continually to send people away because their cases are, not beyond cure, but beyond her knowledge. A doctor would find a grand field here, and we should have little difficulty in getting a hospital, without in any way drawing upon the general funds of the Mission. We would ask prayer for God's blessing on all the different branches of the work, manifested in deeper spirituality in the lives of the Christians and in their testimony among the heathen.



CHINESE TEACHER AND SCHOLAR.

Short Extracts.

YUN-NAN PROVINCE.

MR. GRAHAM writes from Yun-nan Fu on May 6th, 1893:

"On Thursday Bro. Allen and myself went to stay for two days in a market village twenty-five *li* away. We have often prayed about this place, and long to see a number of Christians gathered here, as it would make a fine centre.

"We soon secured a place to sleep in, and found the people, on the whole, very friendly. We had good times preaching in the shops and also on the streets. One man who had bought books on several previous occasions, this time bought more, and manifested some interest, evidently having carefully read the books. Brother Allen had a little conversation with him, and I trust by God's grace he may be led out to be a faithful witness for the Truth.

"June 1st.—We cannot visit the villages much during the summer, so we can spend more time preaching in our shop on the main street. We have had large numbers of listeners as a rule, and on the whole they have been very attentive. Our evening service, held in the chapel, has been very well attended.

"One teacher has been coming about some little time, reading our books; and the other evening he asked Mr. Tomkinson, 'Could he not be a secret disciple?' He said, 'The people of this place hate the doctrine so bitterly!' I think this is the expression of many a heart. Some come about and seem interested for a time, and then when they find out what it really costs to be a Christian, the sacrifice is too great. We pray that we may soon see souls who count the world and everything connected with it of secondary importance, and come out boldly as the followers of CHRIST."

HO-NAN PROVINCE.

MR. FRANCIS S. JOYCE writes from Siang-ch'eng, Ho-nan, on October 3rd, 1893:

"Mr. Gracie being at Chau-kia-k'eo, I embraced the opportunity of coming on here. The work is of a most encouraging nature. The people all around are exceedingly friendly, and the Gospel Hall is held in high estimation.

"The Roman Catholics here have a bad name on account of their constant litigation on behalf of their members. Most of the people now know that we are entirely distinct from them.

"One pleasing feature of the work is the large number of visitors, who come really inquiring after the Truth. This is due to the fact that the reception of visitors here is looked upon by the workers as of great importance. Many callers tell us that some friend, who has already paid us a visit, has recommended them to come.

"Most of the Christians are in the villages surrounding the city. There appears to be the foundation of a splendid work in these villages, and Mr. Gracie needs an *experienced worker*, in order that it be systematically followed up.

"There is also a good class of inquirers under instruction."

KWEI-CHAU PROVINCE.

MISS A. HASTINGS writes from Kwei-yang Fu, September 14th 1893:

"About the end of July Miss Haynes and I went to a village named Chin-kwan, where we remained a week. While there our evangelist came out and spent a Sabbath, and before leaving took down the idols in a house; we hung up a copy of the Ten Commandments in their place.

"One man is convinced of the Truth, but is very weak in faith. Join us in prayer for him and his relatives.

"We have a meeting with the Christian

women in the city on Tuesday evenings; it is a great joy to instruct them in spiritual things.

"I have commenced a class for unconverted women, and have been much encouraged by their evident willingness to attend and to commit texts to memory. Pray for them, please."

FROM GAN-HWUY.

MISS C. J. SCOTT writes from Hwuy-chau Fu, on 19th September, 1893:

"You will be glad to hear that Miss Emslie and I, with the evangelist and his wife, the Church's colporteur, and a Christian boatman, have just returned from a very cheering visit to thirteen or fourteen villages between here and Wei-ping, some forty miles distant. We were away about sixteen days.

"In Wei-ping, which is a busy place, we had a specially good opportunity for preaching, and were well received. We believe the LORD led us to one old man there, whose heart was *prepared by the HOLY SPIRIT to receive the Truth the first time he heard it*. His name is Hong, aged seventy-one years. He came frequently to our boat and prayed for the things on his heart. We expect him to visit us here soon. Pray for him, please, that he may be a chosen vessel.

"Another old man in a village named Kao-chi had been worshiping Heaven in his blind and erroneous way, twice a day for the past seventeen or eighteen years. He seemed delighted to hear of the MEDIATOR; and we hope he has put his trust in Him, but are not yet sure.

"I was much impressed with the earnestness with which a Mandarin's wife listened to the Gospel, and invited us again to her Yamen. She reads well, and I left her a number of books, which we pray may be blessed to her.

"The four native Christians, who were with us, lived and worked in such a manner that our hearts praised God every day."

In Memoriam.

MRS. VÆN, BIBLE WOMAN, OF FUNG-HWA, CHEH-KIANG PROVINCE.

OUR pages have not brought the dear native Christians and their work as much before our friends as we could have wished, for we desire greatly sympathy and prayer for them.

Their lives, as contrasted with what they were known to be in the old days of heathenism, may be a daily, telling witness to the power of CHRIST and the truth of the Gospel; they can touch springs of thought and feeling which the foreign worker cannot; they can go where he cannot, and can do a work which he cannot do; they have sore trials and difficulties and temptations from which the Missionary is exempted, and which, perhaps, he can but little realize, even though living in their midst.

The native churches endued with the HOLY GHOST, realizing their position, their privileges, and their responsibility, what might they not do for the evangelization of China! We praise God for what His grace has done; but we feel that here there is a mighty latent power that emphasizes the strong claim which our dear brothers and sisters in CHRIST have on our sympathy and prayers.

We rejoice that a Prayer Union has been formed with the object of praying for different native workers by name; and also that some

are specially up-borne by friends who have undertaken their support.

One of the latter was Mrs. Væn, who for many years has laboured as a Bible-woman in Fung-hwa, and was recently called to her reward. For eight years an invalid, suffering from an incurable disease, she toiled on, active to the last, so that when the end came it took her friends by surprise. For a week she had suffered severely, and then one midnight she said to her husband, "JESUS has come," and at 4 a.m. she passed away.

A fluent speaker, and a courageous one, her husband testifies that everyone in that city, old and young, knew her; and that she went into every house telling the Gospel story, besides visiting in the district round far and near.

She loved the poor, and often helped them; and many respected and liked her who have not yet accepted her SAVIOUR. Some eighty of her neighbours and friends—some Christians, some heathen—followed her to the grave.

Will our friends pray for her bereaved husband, and also that the seed she has scattered for so long may yet spring up and bear much fruit in that hard Confucian city.

From Shanghai to Yang-chau by Steamer and Native Boat.

THE IMPRESSIONS OF AN ENGLISH VISITOR.

MRS. WALKER, and her friend Miss Gurney, of the Christian Police Association, have been visiting Japan and China together. Some of Mrs. Walker's home communications have been placed at our disposal, and from them the following impressions have been drawn.

ARRIVING in Shanghai on the 4th of November, we were so kindly received by Mr. Stevenson, and soon settled into the family circle there. It was delightful to meet with the C.I.M. Missionaries at present in Shanghai. Amongst others, Mr. and Mrs. Beauchamp, Miss Barclay, the Broomhalls, and Mr. and Mrs. Orr Ewing. We also found Dr. Baedeker there, who is on his way from Siberia.

We wanted to see Yang-chau, and as Miss Nellie Brown, Miss Graham and others were on the eve of setting out for stations lying in that direction we decided to join their party.

The first thing was to put on Chinese dress. All the China Inland Missionaries wear this, and it is best for the interior, as it attracts little attention. We put it on with great amusement, and very quickly I felt quite at home in it.

Our baggage had preceded us to the steamer, and we followed in rickshaws.

We had secured three cabins for the six of us. They looked rather forlorn as we viewed them by the dim light of the oil lantern which hung from a nail. This lantern, with a folding table, and bare berths, formed absolutely the whole furnishing. We looked round rather hopelessly, and then set to work to unpack our p'u-kai, and sheets, pillows and rugs. The p'u-kai is a large wadded quilt, which, used double, makes a very good bed.

It was long before the Chinese who occupied the adjoining cabins left off talking, and betook themselves to bed. About midnight the vessel started on her journey up the muddy Yang-tsi.

We had to provide our own meals, and our breakfast next morning was quite a pic-nic, with a table-cloth spread on a box in one of the cabins. With bread and cold pork, boiled eggs, tea and preserved ginger we fared sumptuously. Dinner and supper followed in the same fashion, with afternoon tea into the bargain.

Breakfast over we went on deck, but as the wind was very strong we soon retired to our cabins. The river here is very wide, and looks almost like the sea. The low banks, covered with rushes, were not very interesting.

By the time we reached Chin-kiang (at which point our route diverged from the course of the Yang-tsi) it was 8 o'clock at night, and quite dark. There was much confusion on the steamer, and we were very glad to see Dr. Cox and Mr. Woodward, who came on board to meet us.

We walked to the house, which was close at hand, and, after hearty greetings and a cup of tea, were thankful to get to bed—not to sleep much, however. There were many noises. First a man went up and down under the windows loudly rattling a kind of parchment drum. What purchasers were forthcoming at that late hour, for the tapes* which, we heard afterwards, he had for sale, I cannot imagine. Then someone else went past making a great noise with what sounded like loud cymbals, and shouting the while at the top of his voice. He

turned out to be the watchman. We thought he had a most effectual way of letting evil-disposed people know that he was near! The wind rose very high, and windows rattled; the outside venetians broke loose and banged backwards and forwards; while the dogs prowling about the street barked incessantly all night long. Altogether it was a lively time.

Next morning we found that on account of the high wind it would be impossible to set out for Yang-chau that day as intended. Not at all unwillingly we remained at Chin-kiang for another day. An opportunity of seeing something of the place was thus afforded us, and we had a delightful time with dear Dr. and Mrs. Cox and other friends.

At Dr. Cox's invitation, we accompanied him to the native city. We were carried in cane arm-chairs, with a stand for the feet. Long bamboo poles are fixed to these chairs and raised on the shoulders of two men. They carried us very comfortably, with quite a pleasant motion. Through a very long, very narrow, very crowded native street, without turnings or side streets opening from it, they bore us, keeping up a continual cry to the thronging people to make way. Their task was a difficult one on account of the crowds of people, and there was scarcely room for another chair or wheelbarrow to pass us. In some places the narrow street was covered over with matting, and was very dark.

The shops were of all kinds, and very amusing, the fronts of them all quite open and without windows. All sorts of trades were carried on. Bakers had their stoves and made confections, rolling them out with a roller or the hand, and cooking them in public, a fan being used, as in Japan, to blow up the fire. A man was sawing a huge log of timber into boards; and shoemenders, blacksmiths, cabinet-makers, in fact all sorts of workmen, were in full operation. Rag shops with rags piled to the ceiling also met the eye.

The noise, bustle and confusion were dreadful. Some made remarks about us as we passed along.

Presently we came to the city wall, this long street being outside the native city proper. Two lady Missionaries intend very shortly to settle in the native city, in a house belonging to the Mission. They will work amongst women, itinerating also in the country districts once or twice a week. The premises consist of a chapel and a room for the women to meet in, with another house adjoining, the lower part of which is occupied by an old blind native evangelist. An outside staircase leads to the four rooms intended for the occupation of the lady Missionaries. The whole place is being thoroughly done up and whitewashed; and meantime confusion reigns.

In the afternoon we paid a visit to the Christian cemetery—a sweet, quiet spot where several C.I.M. Missionaries are laid—their young lives passed away ere their work in China had well begun. One grave touched me much—that of Jennie Darlington, the representative of Miss Soltau's branch of the Y.W.C.A. in Pyrland Road. Standing there I thought of those whom she

* More probably, hot meat-balls and soup.

represented, and prayed that their lives might be given up wholly to JESUS, whether for China or at home.

The hills all round the city are covered with native graves—everywhere hundreds and thousands of graves stretching close up to the houses. The coffin is put just under the earth and no more, and a slight mound raised over it, which soon gets covered with grass. A small tablet with inscription is placed beside some. In many cases, however, the coffin is not quite covered, and may even be seen going to pieces. I had heard of these graves, but the reality seemed very dreadful. What numbers of the Chinese are passing away without hope and without CHRIST! [About 1,000 every hour.—ED.]

We then called on some ladies connected with the American Methodist Church, who have a school for about forty Chinese girls, some of them orphans. One of the ladies was a medical missionary; and they have also a hospital and a dispensary. They had just assembled for a prayer-meeting, and we went in and heard them sing, which they did so nicely. Four bonny little girls, scarcely five years of age, sang in English, "We'll all clap hands together," etc.

There was one boy of about eight or nine who had been born in the house. His mother was dead, and his father is an opium smoker. He was engaged to the little girl next to whom he sat. It seemed so absurd. A girl when engaged goes to the house of her intended husband, and becomes the household drudge. She is very badly treated by her future mother-in-law; and her one consolation is that one day she, in her turn, will have a daughter-in-law to work for her.

From the hill on which their house was built we got a beautiful view. We watched a fire in the native city, which had already destroyed several houses. The people have no effective way of extinguishing a fire.

On the way home we visited one of the temples—a dark and dingy place, very different from those in Japan, and hung round with the usual ancestral tablets appropriate to that form of worship.

A Christian woman took us to see two Chinese houses. They were very small, dirty and untidy, and had mud floors. The people received us pleasantly, but we could not speak to

them. The women were also very dirty, but had long silver ear-rings, bangles, necklaces and rings. One was smoking a pipe about four feet long.

Next morning the wind had gone down, and we prepared to start on another day's journey to Yang-chau. It was only fifteen miles, but we had to take a native boat, and these are very slow.

There were five of us, and three boatmen. In the centre of the boat there was a small cabin with a table and seats all round. From our baskets of provisions we spread our table, and had meals quite properly. We had a very pleasant day, now gliding along with the sail up, and now being towed by a man on shore with a rope.

The Missionaries travel much by boat in this fashion. Sometimes they are delayed because there is not sufficient water in the river; at other times the river is in flood, and the current too strong. Two of the ladies spent three months one time in getting to their station.

Arriving at Yang-chau, it was a great pleasure to have the welcome of some old friends.

Arrangements had been made here for the baptism of a woman. On her husband's return home she told him of the matter. He said she might do as she pleased, but that if she got baptized, he would have nothing more to do with her. "I must get baptized," she said. The poor woman lives with her mother as her husband is much away from home. Her mother came and made considerable commotion, and the baptism was postponed for the present. Finally they all went away quietly; the mother saying she did not mind her attending the meetings, but that she could not support her daughter if the husband did not. It is hard for them to become Christians; and they need our prayers. How much the Missionaries also need our prayers that they may have grace and wisdom in dealing with all the difficulties which arise day by day.

One learns by coming to the Mission field what are the difficulties of the Missionaries and the native Christians, and something of the need of praying for them more definitely than ever before.

We are going to the West Gate to see the work and the workers there, and in a few days we return to Shanghai.

First Experiences in Station Work.

REV. E. F. KNICKERBOCKER,

(Ning-hai, Cheh-kiang.)

SUNDAY, August 20th.—Nothing in the way of rain seems to keep the people from attending church. The house was filled to-day. One woman who had never heard the Gospel before, said, "How good JESUS must be; how many candles does it take to worship Him?" She was told that He wanted no candles at all, as He made the stars, the moon and the sun. "Well," she said, "if He made those, He doesn't want candles, surely, does He?"

22nd.—Praise the LORD! the vocabulary is finished; it has taken about a month to copy it, and I am thankful it is done. I am glad to have the book; it will be a great help in our studies. News came to-day of the death of the wife of the native pastor at Fung-hwa, Mrs. Vaen. One of our evangelists and another Christian will go there to-morrow for the funeral.

24th.—Yesterday a woman who has been an inquirer for some time said, "I would like to be baptized now and join the LORD'S people, for I

shall die soon and I want JESUS to recognize and acknowledge me." This has been a long day; we were all up about 3 a.m., and Miss Britton started for Fung-hwa at 4.30, so we are now alone in this station.

OUR ENLARGED CHAPEL.

30th.—Last Sunday we used our enlarged chapel for the first time. It seems good to have seats for all who come. The carpenters, who have not paid much attention to the meetings before, spent Sunday here and attended all the services. On Monday evening I read the third chapter of John at the meeting; this is my first effort at reading in public. A lot of old women were listening, and they said they understood, so I think the rest did. This morning I went with the evangelist to a large grove near the city, to buy some trees for the new chapel which the natives are preparing to build.

September 2nd.—Last Thursday I went to the grove again, and saw the carpenters cut down some

trees and saw them into lengths. The axe they use is a sort of hatchet, about five inches long by two and a half wide, and one and a quarter inches thick on the back; one side of the blade is beveled like a chisel, and the handle is about twenty inches long. This afternoon I received my first Chinese letter; it was written by Mr. Shih, one of our evangelists in Tin-t'ai district. The letter came by special messenger, and tells of trouble there. Some literary men have determined to "drive" the foreign religion out of their district.

EVIL COUNSEL BROUGHT TO NOUGHT.

5th.—Monday evening, as we gathered in our chapel, another messenger arrived from Tin-t'ai and announced that the troubles were at an end, and that the literary men had paid a fine to compensate for their fun. Our meeting was then turned into a praise meeting. We had already arranged to have some one go over to inquire into the cause of trouble, but it is now unnecessary.

14th.—We are on the mountains, about ten li northeast from Ning-hai, stopping at a small Buddhist temple. Several of the native Christians are with us, beside our servants. Yesterday I came to view the place and see if we could comfortably spend a few days here, and to-day I brought my wife and the servants out. Last Saturday we had a flood; the water ran waist-deep through the south gate of the city. This

gate is at the foot of a hill on which the city is built, so there wasn't much damage done in the city, though a small village just outside the gate was flooded and the people fled into the city. Such a flood has not occurred here for many years. On Tuesday we walked out to the river; the water had subsided to its regular channel again, but the flood had left its mark in various other places. Part of a Taoist temple had fallen; a

flour mill had been swept away; fields of sweet potatoes had been washed out, root and vine, and the fields filled with stones, and part of the large bridge had been moved from its place. We enjoyed the walk out here very much. The road lay through rice fields for about two miles, and then we ascended the mountain about one mile. The pathway runs beside a rushing stream most of the way. We have a large clean room for our use

(To be continued.)

To the Members of the Prayer Union.

WE would call upon you to magnify the LORD with us for the many great and precious answers to prayer which He has given us during the past year, largely, we do not doubt, through your petitions in our behalf. We had anticipated much from the Prayer Union, and felt sure that God would honour united prayer to the furtherance of our work for those in China; but we had little idea of what God was really purposing to do, and find that He has exceeded, once more, all our expectations.

The membership of the Prayer Union has grown rapidly, and has increased so largely that it now numbers over four hundred of the LORD's believing children. These friends are living in various sections of the States and Canada, so that, from the north and south and east and west of the country, prayer is being frequently offered for the work in China, and for ourselves and others in connection with that work.

Besides this, a number of Prayer Union Meetings—about twelve in all—have been organized, at which, either weekly or fortnightly, a number of the LORD's people gather together to make common supplication before the Throne of Grace. These meetings are usually conducted by some one person, who takes the responsibility of leadership, and are for the study of the Scripture, for the reading and hearing of missionary news, and particularly for the purpose of offering prayer in behalf of the four objects named upon the prayer card.

In addition, the Prayer Union Letters, which were circulated at first in the hope that a few friends would be glad to receive them, have been largely called for, and are being sent out, not only to members of the Prayer Union, but also to many other friends who, though not members of the Union, are glad to have them to read before Christian Endeavor Societies, Church Missionary Meetings and Sunday Schools.

The result of all this has been that our work has been prayed for as never before, and, therefore, has been blessed and prospered as not in all the past. We have felt this blessing and prosperity in Toronto in many and unmistakable ways: a new power has come into our service; God has graciously answered prayer in reference to temporal supplies; the subscription list to CHINA'S MILLIONS has been considerably increased; such donations have been received for our CHINA'S MILLIONS account as to make possible the sending forth of many free copies of that paper; we have been permitted to deal with a considerable number of promising candidates; it has been our privilege to enter into more systematic training with the candidates who have come into our Home; and finally, we have been permitted to accept

of some most precious lives, and, since the first of the year, to send these forth with joy and praise to their chosen work in China. In addition to this, the work in China has been abundantly blessed: every need, there, as well as here, has been supplied; our Missionaries upon the field, almost without exception, have been preserved in health; new doors of service have been opened before them; a new spirit of consecration to the LORD, and to the speedy evangelization of China, has been ministered to them by the HOLY SPIRIT; and, in conclusion, souls have been turned from idols to serve the living and true God, and to wait for His SON from heaven.

Surely, for all these things we do well in calling upon you to abundantly utter, with us, the memory of God's great goodness, and to give our blessed LORD and MASTER the praise, to Whom alone praise is due.

In view of the blessing that has come to us, and to the work in China, as a result of united prayer, we would be glad if each member of the Prayer Union would select, out of their circle of friends, a few whom they have reason to believe are consecrated children of God, in order that they may suggest to such the privilege of becoming members of the Union. We are not anxious that the Prayer Union should be increased for the sake of numbers; but we do most earnestly covet an increase of those whose prayers will be heard and answered. If any one feels led to do this, may we say that it will be well to point out to those whose interest is solicited that we do not ask anyone to bind himself to pray at any particular season, or at any regular intervals; if the privilege of prayer in behalf of the four objects designated is recognized, the SPIRIT will guide as to when and as to how frequently prayer is to be offered. It will be well, also, to call attention to the fact that the annual fee of twenty-five cents is not obligatory, but a free-will offering, and that, if any are not able to pay this sum, it should make no difference about their becoming members of the Prayer Union.

Now, may we wish you a blessed and prosperous new year, under the favor of Him who has called you to approach His divine Presence in the full assurance of faith. We can ask nothing better in your behalf, this year, than that you may be led by the HOLY SPIRIT, as the days go by, to spend hours before the Throne of Grace. It will be there that God's richest blessings will be obtained; and while in that secret place of glory and of power, be assured that it will be our prayer that the names of every member of the Prayer Union may be changed from "Jacob" to "Israel," and every one be made a "prince," who shall have power with God and with men.

Editorial Notes.

THE seven new Missionaries, whose names we gave in our January issue, sailed from Vancouver for China on February 5th.

Their steamer, the *Empress of Japan*, which is one of the splendid new vessels of the Canadian Pacific Railway Co., is expected to reach Yokohama about the 19th inst, and Shanghai about the 23rd.

The party—accompanied as far as the coast by Rev. F. A. Steven—left Toronto on January 22nd, and travelled *via* Chicago, St. Paul and

Winnipeg. The hearty thanks of the Mission are due to the officials of the C. P. R. for their courtesy and helpfulness, not alone to this party, but also to all the previous parties of Missionaries that we have sent out by this route.

Several farewell meetings were held in Toronto, and many believers were led to yield themselves more fully than ever before to the LORD, in a real willingness to go wherever and to do whatever He might

CHINA'S MILLIONS

Separation, Blessing, and Service.

THOUGHTS ON NUMBERS VI., VII.

(Continued from page 13.)

REV. J. HUDSON TAYLOR.

"And the princes offered for dedicating of the altar in the day that it was anointed. . . . And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar."—Numbers vii. 10, 11.

THE offerings recorded in the early verses of this chapter were given in connection with the setting up of the Tabernacle, and had reference to its transportation.

But the offerings now to be considered had reference to the altar, and the sacrifices to be offered thereon. Their number, their character and their value are full of significance; and the space accorded to their record by God in our wonderful Bible shows the Divine estimation of the altar, and of those gifts which pertain to sacrifice to Him.

The altar points us to our incarnate SAVIOUR, the CHRIST of God, and reminds us that *without shedding of blood there is no remission of sin*: the altar sanctified the gift; the fire on the altar first came down from heaven; all fire that did not come from the altar was strange fire, and could only bring death to the offerer when used in worship, as in the case of Nadab and Abihu.

Do we not need to remember this in the present day, when false teachers deny the atoning character of the death of CHRIST, and vainly imagine that God can be served with the unhallowed fires of fleshly activity?

The twelve princes, the representatives of the Israel of God, brought their offerings before the altar, and would have left them there: they were all exactly alike, and the gifts might have been speedily accepted, and briefly recorded, if recorded at all. But, "the LORD said unto Moses, They shall offer their offering each prince on his day,"—"or literally, *one prince a day*, a sentence which is expressed twice in the original, showing God's regard for order and method in all things which concern His service; and that he graciously receives and remembers the offerings of each of His faithful. Accordingly all the offerings of each of the princes are here registered by the HOLY SPIRIT in God's book, as an encouragement to Christian liberality in all ages." (*Wordsworth*).

Does it not seem as though the Divine delight in the offering of His servants was so great that He would have His people to

dwell upon them for twelve consecutive days? And not only does He spread them over twelve days, but He spreads them over seventy-seven long verses in this long chapter; first in minute detail, according as much space to the gifts of the last offerer as to those of the first, and then totalling up the aggregate amount, as though He would say, "Behold the love-gifts of my people! How many and how precious the offerings of each, and how great the value of the whole! Note, too, the persons of the offerers, and that all their gifts were for the dedication of the altar, and show their appreciation of the need for, and the blessed privilege of sacrifice!"

As we mentioned in our first paper on these chapters, it was through this account, read in a time of great spiritual need, that our mind was opened as never before to see God's great heart of love. We seemed to be reminded of the delight often taken by bride and bridegroom in spreading out for inspection the love-gifts of their friends, that as many as possible may share their gratification in them. Several may have sent similar gifts; but each is set out to the best possible advantage, with the name of the giver attached. And while the intrinsic value of each is not lost sight of, it is the loving thought of which it is the expression that is most prized.

Again, we were reminded of the way in which, in our frequent absence from home and children, wifely letters have cheered and interested us, depicting with motherly tenderness the gifts the children had brought her on her birthday, or other occasion, with a fulness of detail that showed alike the pleasure of the writer and her consciousness of the enjoyment with which the account would be read. Does not the full detail of this chapter reveal, in like manner, the love and tenderness of Him whose book it is, toward each offerer, and bring out what we may reverently call the mother-side of God's character. Who has condescended to say, "As one whom his mother comforteth, so will I comfort you"?

The Origin of the C. I. M. in North America.—*Continued.*

THE next morning, Mr. Taylor was closeted with Mr. Sandham and myself, in an upper room of the Christian Institute, seeking the LORD's guidance as to the steps to be taken. Mr. Taylor had gone to America with no thought of founding a branch of the Mission there, but had been forced to conclude, through all that had happened, that the LORD desired him to make some further provision for the many who wished to serve in China. His special object in meeting with us that morning was to confer with us in reference to the formation of a temporary Auxiliary Council, which he had been forced to believe was necessary, in addition to the appointment of Mr. Sandham and myself as correspondents. After talking with us for some time, and feeling that there was no other course to be taken, he decided to form such a Council; and, when I tell you what followed this decision, I think you will see that the LORD Himself had led Him to it, and had undertaken for us in truth.

After coming to the decision referred to, Mr. Taylor asked us if we would suggest the names of any persons who would be in sympathy with us, and whom he might ask to serve upon the proposed Council. Three persons were subsequently mentioned,—Dr. Parsons, Mr. Gooderham and Mr. Nasmith, all of Toronto. As Mr. Taylor was to leave for Montreal that evening, it was impossible for him to call upon these friends and ask them personally whether they would unite themselves with us; and thus he was led to say to Mr. Sandham, "I must leave it with you to see them and to invite them to act upon the Council." Mr. Sandham gladly agreed to do this. We had scarcely reached this conclusion, however, when a knock was heard, and one of the three persons opened the door and stood before us. We were all very glad at this opportune occurrence, and Mr. Taylor seized the opportunity to ask the friend whether he would serve upon the Council. A ready consent was given. Again, in a few minutes, another knock was heard, and a second of the three friends presented himself. Again Mr. Taylor asked this one whether he would serve, and again a ready consent was given. In a few moments more, a third knock was heard, and, very wonderful to relate, the third friend stood before us. Mr. Taylor asked this one also to serve with us, which he consented to do. I must say that it seemed almost uncanny to see these men coming in, one after another, especially when we learned that two of them had not been in the building for months, and at the time of their coming had no idea that Mr. Taylor was there. They were indeed sent by the LORD, and we were never disappointed in the choice which He had made. One of them has since gone into the glory, and is with the King; the other two are still helping us in the work.

After Mr. Taylor had settled these preliminary details, and started this Auxiliary Council, he went on his way to Montreal, and thus to China. It was my privilege to accompany him to Montreal, and to take some part with him in the meetings which were held in that city. After this, I returned to my home in Attica, to enter upon my duties as one of the two Secretaries of the new Council. I can assure you that I felt very weak, as I undertook so solemn and holy a service, and utterly unprepared for a work having so many responsibilities. Perhaps this weakness and the consciousness of unpreparedness were the very things that had led the LORD to choose such an one as I. At any rate, GOD knew that He Himself would have to undertake the work and carry it on, and this He did, preventing mistakes where otherwise many would have been made. With Mr. Sandham's assistance, therefore, I was able to go on considering

the offers of service which had been made to the Mission, and eventually all of the first cases were dealt with, and some more friends were accepted for China.

Mr. Taylor had left us in the month of September, and everything went smoothly until the following spring; but at this time obstacles arose which prevented our going on with the work with any special activity, until Mr. Taylor should return. Thus for a time the work of correspondence lagged, and I was given opportunity for Bible study and prayer that otherwise I would not have had; and it was under these circumstances that the LORD began to teach me many needed lessons, which I might never have learned in any other way, and without which I should never have been prepared for the service which was to follow.

Some time before this, when I had entered into evangelistic work, I had given up my business and the living which had come from it, and had become dependent upon my beloved father, who had requested the privilege of supporting us, in order that I might be engaged in the LORD's service. My father had said to me, at the time, some such words as these: "I shall be very glad indeed to provide for you, if you desire to go into evangelistic work; I can not do the evangelistic work, but I can do the business; I will support you; you will preach the Gospel, and I will thus work through you." As my father was abundantly able, at the time, to minister to us, I had little hesitation in accepting his loving offer; and, therefore, this very happy arrangement had been made. I did not realize at the time that there was a real danger of coming thus to trust in the earthly father more than in the heavenly FATHER; but this the LORD later on began to show me, and, in doing so, to prepare us for a time when, in connection with the work of the Mission, all our trust would have to be in GOD and GOD alone.

The remittances which were sent to us from time to time did not always come at regular intervals, and it had been our habit, if sums of money were delayed, to open an account at the stores in the village, until they were received. But now, while studying the Word, we came to the conclusion that the Scripture in Romans 13:8, "Owe no man anything," was written to be obeyed. We had always believed in a verbally inspired Bible, but some way or other had discounted that passage. At last, we saw that it really meant what it said. We came to feel, therefore, that it was not only a privilege but also a duty never to go beyond the cash on hand; and, having seen this, we solemnly pledged ourselves, as before the LORD, not to spend more than was actually in our possession.

We had scarcely more than come to this conclusion and taken this position, when a letter came from my dear father, to say that he could no longer minister to us as he had been doing. This, you may be sure, was the cause of real trial to us. We had never known want; first in business life, and then through my father, all our wants had been supplied. What we were to do now we did not know. I could not enter into my business again, as it had passed into other hands; besides this, I felt that the LORD had led me out of business, and that He would have me in His own immediate service. We could not but conclude, therefore, that GOD was testing us and training us. Indeed, He seemed to be saying to us, "Now, *which* father have you been trusting? If you have been trusting your earthly father, you see that, with all his love, he has failed you; if you have been trusting Me, your Heavenly FATHER, I will never fail you." And thus the only thing to do was to stand still and wait.

(To be continued.)

Native Churches and Evangelists.

PERHAPS few of our readers are in the habit of praying systematically for our native evangelists, and yet on the native Christians the evangelization of China, as of any other land, largely depends. The work of our Missionaries should all tend to the establishment, on a firm basis, of self-supporting native churches, which in their turn shall become

the centres of life and light for all the country round them. We have to thank God that there are already such churches, the members of which have awakened to the fact that it is "more blessed to give than to receive."

In connection with the Church at Ch'eng-ku, in the Province of Shen-si, we have an example of this. Mr. George Huntley's graphic account of "what God hath wrought" in the district around Ch'eng-ku in this and other respects, from which we now give extracts, will, we trust, incite to much and earnest prayer, not only for Mr. Chang, but for all other Chinese brethren who have likewise responded to the call of the HOLY GHOST to "give themselves continually to prayer, and to the ministry of the Word."

In August last Mr. Huntley set out on a visit to the outlying stations connected with Ch'eng-ku, which is on the Upper Han River. He was absent, in all, twenty-two days on this evangelistic tour.

"Reached Si-hiang Hien," he writes, "at 2.30 p.m. The evangelist, Mr.

Chang, and his wife are very happy, and are encouraged in their work."

Mr. Huntley has some medical knowledge and experience, and he had opportunity for their exercise, in the presence of curious crowds gathered to watch the proceedings. At first the people were very suspicious, and intending patients were warned against him. In a few days, however, confidence was restored, and the Word of God had "free course" amongst them.

"Large crowds all day listening to the Word. There is a willingness to hear which gives one much joy."

On the Sunday one hundred people were present at the morning service, forty-five of them being women. Where the SPIRIT of the LORD is there is convincing power and also liberty. So it was here. They had a long service, at the close of which, as the people seemed unwilling to leave, an evangelistic meeting was suggested.

"Lao Pu, one of the Ch'eng-ku Christians, spoke a few earnest words, and I followed. I never felt more power or joy in preaching, nor have I seen an audience listen more attentively."

A work of grace has been going on in the place, and there are a number of earnest enquirers, nearly all of them the fruit of Mr. Chang's faithful work. How are such dealt with in China? Necessarily in a fashion different from our own at home.

All who had shown a real interest in the Gospel were invited to spend a week with Mr. Huntley.

"They came, some eight or ten earnest men, soon after five o'clock each morning, and proved themselves very diligent in private study. Each morning we took the Catechism, and in the afternoons I selected portions from the Gospels illustrating the life of our LORD. In addition, I have taken the Epistle to the Thessalonians at morning and evening prayers. We had very precious times, especially over the portions relating to our LORD's Second Coming. We commenced with a prayer-meeting each afternoon, and it was touching to hear the earnest cries of those so young in the faith."

The words of Ecclesiastes, "Cast thy bread upon the waters, for thou shalt find it after many days," find some illustration in the history of these men. "My word . . . shall prosper in the thing whereto I sent it."

"One man, P'en, first heard the Gospel three years ago, and again last year at Ma-ts'ong-t'an. Some time later he met Mr. Chang in this city, who spoke to him about CHRIST. Another man named Ten heard the Truth about five years ago, having bought a book at Shi-t'suen, when Dr. Wilson and party passed up the river. Out of seven who sat down to dinner one afternoon, not one had idols in his home, nor had they practised idolatry for some years, having lost faith in their false gods."

As for the spiritual lineaments of Mr Chang—these we can only gather faintly from incidental references. Speaking of a certain morning service, Mr. Huntley remarks: "Mr. Chang spoke with much power. Praise God for him!" And again in another connection: "His daily prayer is for one hundred souls by the end of next year—a true-hearted, loving, full of the HOLY GHOST." Mrs. Chang would appear to be a true help-meet. "Mrs. Chang tells me," says Mr. Huntley, "that there are, at least, twelve women earnestly seeking the Truth"—presumably through her efforts.

Shall we not join in prayer with our beloved Chinese brother, and ask not only that the desire of his heart may be given to him, but that many another of his race may be raised up for the evangelization of their vast country with its teeming millions?

During the Sunday at San-yuen-p'u, the next out-station visited, Mr. Huntley held services in the morning in the house of a Mr. Ts'u who formerly made money by fortune-telling in addition to his profession as a doctor.

"His papers and books are now burned, and by God's grace he has gathered round him about ten others who meet in his house every Sunday for worship. Dr. Ts'u is not yet baptized, and only heard the Gospel for the first time when I visited his district last year, accompanied by a native Christian. He reads his Bible well, and has been taught of the HOLY GHOST. We had thirty present at the morning service, and sixteen in the afternoon. I invited the enquirers to come to the inn for an evening meeting."

On 11th September he returned to Ch'eng-ku.

"I have been away twenty-two days," he writes, "and have been much encouraged by what I have seen. Only a few months ago there were no Christians in Si-hiang Hien, or in San-yuen-p'u; now I think there must be at least twenty who have passed from death unto life."

What does confession of CHRIST mean in China? Mr. Huntley's diary contains a brief, but vivid picture of the baptism before many witnesses of some who had recently professed conversion to God. In this connection it is striking to note how often the blessing of God visits the family as well as the individual: "Thou shalt be saved, and thy house."—Acts xvi. 31.

"Before 9 a.m. we gathered in the chapel for the usual prayer-meeting, after which we marched down to the riverside for the baptisms. It was my joy to conduct the service, which was witnessed by about 500 spectators. Three women and nine men thus publicly confessed their faith in CHRIST.

"Of these, two were man and wife; other two, mother and son. The third woman was the daughter-in-law of the elder at the Ts'ao-pa-li Church. In this family, mother-in-law, mother and father, husband, sister-in-law, with her husband, son and daughter, are now members. Praise the LORD! we, too, are seeing households baptized."

Two, at least, of the twelve were the fruits of medical work. Five joined the church of the Ts'ao-pa-li out-station, raising the membership there to twenty-nine; the remaining seven went to swell the ranks of the city church, which has now a total membership of sixty-two.

The baptisms accomplished, the little party returned to the chapel from the river's bank. There our friend, the worthy Mr. Chang, reported briefly on his work, "declaring particularly what things God had wrought among the Gentiles by his ministry." Three elders and four deacons were then ordained—"men whom we believe God has raised up for their important offices." Listen! They sing now; and perhaps the words mean more in China.

"JESUS, I my cross have taken,
All to leave and follow Thee."

A CHINESE TEACHER AND
HIS WIFE.



From redeemed and chastened spirits the familiar strains ascend, and pass into the ear of Him who gave His All for them. Surely an affecting scene, moving heaven as well as earth, as now these twelve receive the right hand of fellowship from the Church on earth!

After an address the proceedings of the day were brought to a close by remembering the LORD's death—until He come.

On the following night two native evangelists (one supported by the Mission, and one by the church at Ch'eng-ku), who had proved themselves to be workmen that needed not to be ashamed, rightly dividing the Word, were publicly designated for their special work.

How many might enter into unutterable fellowship with CHRIST in the ministry of prayer for these native Christians! May those called to this make full proof of their ministry. "We that are strong ought to bear the infirmities of the weak."

Annual Meetings of the China Inland Mission

HELD IN ASSOCIATION HALL, TORONTO, MARCH 6TH, 1894.

AFTERNOON MEETING.

THE chair was taken at 3 p.m. by A. Sampson, Esq. The meeting was opened by the singing of the hymn, "JESUS, the very thought of Thee," followed with prayer by the Rev. F. A. Steven.

The Chairman then read in the Scriptures from Acts xiii. 1-5, and xiv. 26-28. He remarked that these teachers, Barnabas and Saul, were sent out by the HOLY GHOST, and when they returned, they reported the results of their labours as not their own, but what the HOLY GHOST had done by them. So the speakers we were to hear were those whom the HOLY GHOST had sent into the Mission field, and they were going to report to us what the LORD had performed through them. He had often thought of the difficulty there would be in getting access to many heathen peoples, such as the Mahomedans in Africa, and the Chinese. The people of Inland China were thought till lately to be both unreachable and unimpressionable; but our minds would be disabused of this idea when we heard what the LORD had been doing there by His messengers.

The hymn, "The HOLY GHOST is here," was then sung, after which Mr. F. McCarthy, from, China, said:—

MR. CHAIRMAN AND CHRISTIAN FRIENDS,—I have not a very large amount of experience in the Mission field, and so I am unable to come to you with a report of the work the LORD has done through me in China; but I have a message from Him to you, I believe, with regard to what He wishes us to do, you and me, as far as we are related to the millions out there in China. Surely the LORD wants us to do something for those three hundred millions now in that great land, "sitting in darkness and in the shadow of death!" Can it be possible that the LORD of life and glory should come into this world,—is it possible that He should lay down His life to save me and bless me, and that I should keep all these blessings to myself? I cannot believe it. We read, "God be merciful to us, and bless us, and cause His face to shine upon us," with the object "That Thy way may be known upon earth, Thy saving health among all nations;"—Thy saving health *among all nations*, not Canadians only. Oh that God would help us just now, by His HOLY SPIRIT, to realize our duty to the heathen in China, and in other dark parts of the earth! As I was leaving the Mission house just now, a verse of Scripture came into my mind, and I want to pass it on to you. You will find it in the 16th verse of the 15th chapter of John; "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit; and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you." I have often wondered why, in my own life, there should be such a spiritual dearth. In the 8th verse of this chapter, we read, "Herein is My FATHER glorified, that ye bear much fruit;" and how sad it is that our FATHER is not glorified by our bearing much fruit! We are in the right soil; then what is the trouble? I believe sometimes, friends, it is this—we are not living in the right surroundings—in the right atmosphere. Is there a young man here who is not satisfied with his life, and who would like to bring forth more fruit, and more glory to his FATHER in heaven? May it not be possible that, although he is rooted and grounded in CHRIST JESUS, the right surroundings are wanting—that God wants him to be in one of those destitute provinces in China? Is this not within the range of possibility? I remember that one day, when I was down in Stratford, we removed some rasp-

berry bushes which were in the open, and we put them near a fence, where they could get more warmth, and that year we got better fruit than before. How was it? Because we had moved the bushes to a better position. JESUS wants us, body, soul and spirit; or rather, spirit, soul and body. We let Him have our spirits and our souls; oh, that we would let Him have our bodies to work for Him, though it might be in the North-West of Canada, or in India, or in China, or wherever He may want us! He is the great Husbandman, and He surely knows the best place to put His trees; don't you think so?

FRUIT BEARING DEPENDS UPON RIGHT LOCATION.

This thought has come to my own heart, and I have been longing more than ever that I should be in my right place. I am my LORD's, and He is mine. I know that I am rooted and grounded in Him; I know that I am safe there; but as regards my fruit-bearing, I want to be in the circumstances, and the place where He wants me to be, and then I will have no fear. Then, since He has been merciful unto me; since He has blessed me; since He has caused the light of His countenance to shine upon me, I must let His way be known upon earth, and His saving health among all nations. This is just a suggestion which, I believe, the HOLY SPIRIT of God gave me as I was reading those verses. They have been of help to me, and may be the same to you. I want you to think of it—300 millions of Chinese to-day, the greater part of whom have never heard that there is such a Being as the LORD JESUS; and yet we and our forefathers have been enjoying these blessings—received from God's hands—we have known His saving health for many hundreds of years. And now, friends, what does God want us to do? Remember what He says, "I come quickly, and My reward is with Me, to render unto every man according as his work shall be." Friends, may this be an extraordinary missionary meeting! God grant that it may not be just an ordinary one, which will end with an expression of compassion with the lip for those perishing millions; but may we seek before God, on our knees, that we may love them, and that we may know what He would have us do for these perishing millions. May God enable us to decide what our duty is for His great Name's sake!

Mr. John Brock, from China, said:—

THIS morning we were considering, at morning prayers, the 23rd Psalm, the last verse of which reads, "Surely goodness and mercy shall follow me all the days of my life;" and this is my testimony to-day. It pleased the LORD to save me about eleven and a half years ago; and about two years after I became a Christian I was brought face to face with the question of God's will or my will. And it was quite a difficulty with me. Two thoughts came before me at once. "If I yield my will wholly to God, then I shall be taken advantage of by the world;" and "If I yield myself wholly to God, perhaps he will send me to China." The latter was the most unlikely thing that could be, and it was not at all a welcome thought. Oh! I little knew then what God's will really was. I remember reading a book, with one sentence of which I was much struck,—"The sweet will of God." My life then was a very narrow one—but a little circle, and I was afraid to break it up; but the LORD revealed His will to me as sweet, and when once I got to realize that His will is only good for us,

instead of dreading to be sent to China, I thought that if it was the will of the LORD to send me there it would be a great privilege. And I remember that it was not long after I got into this position that the LORD sent a message to me through Mr. Taylor's speaking of China's needs; and, though I could not at all respond by action at the time, yet my heart responded, and afterwards the LORD, in his goodness, opened up the way and, seven years ago, took me to China, and I am back here to-day to testify that it is "only goodness and mercy," and that the LORD does not deal hardly at any time with His servants. I recommend anyone here who is considering this question, and who looks at the LORD's will as something difficult—something to be submitted to—to realize that His will is *only* good, and is designed that we may be brought out into "a large room." You know that when we are brought into contact with foreign mission work we are in a very large room, and the LORD gives us a hundred-fold in many ways. It pleased the LORD to send me to the Province of Gan-hwui.

Four hundred miles up the Yang-tsi river, we come to Ganking. After studying the language there, I went overland straight north about 200 miles, till I arrived at a place called Cheng-yang-kwan. The country was unoccupied then; but now, thank God, we have three stations there—Luh-an, Cheng-yang-kwan and Tai-ho. The six workers at these stations are in the midst of about four millions of people, all heathen. The work has gone on slowly; I have seen many conversions in that district, and the field is daily opening up more and more, but we have need of more workers—a very real need; and a great need also for the opening of more stations. There are large cities in the district with a population of 70,000, and even 100,000, that are unworked, with nothing more than an occasional visit from a Missionary passing through.

As my time is very limited, I would just refer to a passage in 2 Cor. v. 14, 15, "For the love of CHRIST constraineth us." This has been my special verse all through my missionary experience. The 15th verse says that if CHRIST died for all, and all were dead, He died "that they which live should not henceforth live unto themselves, but unto Him which died for them." And now just an illustration of this thought from a Chinese Christian. We had often spoken of a certain village, and Mr. Yang thought it ought to have the Gospel. One night, after our meeting was over, he asked his wife, who had been converted at the same time as himself, "Mrs. Yang, do you love the LORD JESUS CHRIST?" The wife replied, "Yes, I love the LORD JESUS CHRIST." He looked at her and put the same question, "Mrs. Yang, do you love the LORD JESUS?" and he got the same reply. He asked her a third time, "Mrs. Yang, do you love the LORD JESUS CHRIST?" She felt perplexed, as did Peter when he was thus questioned by his Master; but she replied again, "Yes, I do." Then he said, "Now, Mrs. Yang, if you love the LORD JESUS CHRIST, are you prepared to keep house on \$3 a month?" This was a very practical point to bring forward. Thus it is that we prove our love. This good

woman said she was prepared to give proof of her love; I do not know if the good friends here would also like to try it in a similar manner.

A PRACTICAL PROOF OF LOVE

This man meant even more, a great deal, than he said. His wife could not reckon on even \$3 a month. This devout pair were prepared to give up a fourth of their income to rent premises in that village, in order that the Gospel might be preached to those still in darkness. This is but one out of many such facts concerning the lives of Christians in China. Some people wonder what the converts are like. These Christians are as devoted as any I have met with anywhere; and though our numbers in the north of Ngan-hwui are small, yet the Christians get very near to the LORD, and in their simple faith they seem to grasp the truth of His Word in a way that some of us here at home do not seem to realize. As illustrating the simple and literal way in which the native Christians accept the Word of God, I may tell you of an elderly Chinese doctor named Liu, who had been led to CHRIST through the faithful work of our native evangelist. Shortly after his conversion, he came one day to me and asked about a verse of Scripture—the one about bearing the cross and following CHRIST. Holding his hands so as to indicate a wooden cross about half his own height, he said, "Do you think that size would do?" He was prepared to carry a material cross for the LORD JESUS. He was seeking out the commands of his Master; and though he never carried that cross of wood, the LORD blessed him so as to make him willing to do or to die for CHRIST, and every day to endure the persecution to which he was subjected from his neighbours.

Now, dear young men, in closing, I still recommend the sweet will of God to you. Oh, how blessed to be wholly given into His hands, whether in Canada or anywhere! "Anywhere with JESUS;" that is our motto.

At the close of this address the audience joined in singing,

"Oh! where are the reapers that garner in
The sheaves of good from the fields of sin?"

The Chairman next introduced Mr. Spencer Walton, Director of the South African Mission, who said:

IT is such a joy, dear friends, to be allowed to speak at this meeting and have fellowship with Mr. Hudson Taylor and Mr. Frost. While they are in China, and we in Africa, we are all working for the same MASTER, and we have the same desires, aims and object in view; when we stand in the presence of our blessed LORD, it will be such a joy to see in His presence tens of thousands from China, with their olive faces, and tens of thousands from Africa, with their black faces.

My heart is very full to-day, for we have had good news from one closed country where we have been toiling for nearly three years; last night I had a letter telling me of our first convert there. My dear brother, Mr. Taylor, knows something of what that means.

It seems to me that in the wonderful legacy of the Apostle Paul, his Epistle to the Philippians, the last epistle he ever wrote to a church—but not the last to an individual, for he was then on the brink of martyrdom—we learn the four sides of Christian experience, I link with it the Epistle to the Colossians, which presents our resources; whilst Philippians gives the outcome. In Colossians, I see, "It pleased the FATHER that in Him should all fulness dwell;" and again, "Ye are complete in Him," or, as in the Revised Version, "In Him ye are made full." Then turn to Philippians, we see in the first chapter an active life. The Missionary's life should be an active life, all full of the Gospel from beginning to end, working for JESUS and preaching CHRIST. In the second chapter, it is the humble life, not merely a lip sermon, but a life sermon. A little girl, when asked through what sermon she was converted, said "it was no sermon at all, but Aunt Mary's living." There is the life sermon—the humble life—the willingness to go right down as deep as God wants you to go and to be what God wants you to be. In the third chapter, we get the loyal life—loyalty to his MASTER; "What things were gain to me, those I counted loss for CHRIST." In the last chapter, I find what every Christian ought to know—first, joyfulness; second, gentleness; third, no carefulness, and fourth, plenty of prayerfulness. "Rejoice in the LORD always; and again I say, rejoice." "O yes," you say, "that was dying grace. The Apostle was on the brink of martyrdom." I believe it was living grace, and often fancy that had the Philippian jailer read this wonderful epistle, he must have said, "Well, he is just the same as when I beat him and put him in prison. He began singing then; and now he is just going to die, and it is still 'Rejoice.'"

SAD SURROUNDINGS—JOY IN THE LORD.

I cannot indeed rejoice that there are thousands dying every day and finding Christless graves, or that 850 millions of our fellow-creatures are yet unreached by the Gospel; but I can rejoice in the

LORD, and I am to rejoice in Him always. "The LORD is my Shepherd, I shall not want." There is your cheque. Surely "goodness and mercy shall follow me all the days of my life." That is eashing it. You have this beautiful cheque in your hand now.

"Let your moderation" [I believe this is gentleness] "be known unto all men." The Missionary must have the mark of gentleness about him; he must not be impatient.

"Be careful for nothing." If we seek the FATHER's glory, He will care for His child and will not let us want. I often think of a little boy who took me round his father's mill in Wakefield, Yorkshire. He would say, "This is our stock of yarns," "That is our engine-room," "Come along and I will show you our spinning-room." "Hold on, my lad," I said, "I thought this mill belonged to your father." "Yes, but you know," he said, "I am his son." That was faith; and when we see all we get in our blessed LORD, and that "it has pleased the FATHER that in Him should all fulness dwell," we will be without care, for we are joint heirs.

"I do not now feel careful
About the days to come;
Since I have laid the burden
On such a Mighty One.

"And He takes wondrous interest
In all my small affairs;
And now it is so easy
To leave with Him my cares."

In South Africa there is an old English woman who has a home of rest, where she takes in God's wearied servants. She lives by faith. Once when her shoes were worn out, she went on her knees and holding up the old shoes, said, "Do you think, dear FATHER, that is a nice pair of shoes for one of your children to wear?" In two or three days, He sent her five new pairs.

Be careful, therefore, for nothing. The reason why you are anxious is because you do not make your requests known to God; or, when you do make them known, you do not believe that the FATHER is going to give you what you need.

Be never careful, but be ever prayerful; and be always thankful. "Be careful for nothing: but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." "My God shall supply all your need according to His riches in glory by CHRIST JESUS." "I can do all things through Christ who strengtheneth me." Now I believe these are the four marks we get: the active life, the humble life, the loyal life, and the tranquil life. These should be seen in every one of God's children.

May God bless his dear servants who are laboring among these millions of heathen! Oh! may he call some of you from this city of Toronto, with its 200,000 population, and 137 churches to look after them! May God call you to districts where there are millions without even the sound of the Gospel! Amen.

The next speaker was Miss Geraldine Guinness, author of "The Story of the China Inland Mission," who said:

HOW our hearts responded to the words just spoken by Mr. Walton! The truth about the LORD JESUS always awakens echoes of joy in our hearts, does it not? And the LORD leads us on more and more into this truth, and reveals to us to-morrow what we do not know to-day. Some of us have felt, while Mr. Walton was speaking, "Well, I do not know that experience; I wish I did." Take courage, dear friend, GOD wants to teach you that. I do not know so much about that simple faith as I want to; but I am sure He will teach me more and more; and so He will all of us if we will just give over our hearts and lives to be taught by Him, and to be filled with His fulness. When I was in prayer this morning, the LORD seemed to open up to me with much power and fulness a truth that I had never seen so clearly before. It was this one supreme fact: "Your life is hid with CHRIST in GOD." Yes, our life is hid with CHRIST in GOD—"ye are dead;" dead to the world, dead to self, dead to the power and curse of sin, dead to the past, dead to all the old failures and weaknesses; just as you believe it, just as you will take it; dead, aye dead! and your life—your new life—your real life, is hid with CHRIST in GOD. What is the result of this? Oh, such wonderful peace! And then, of course, CHRIST's life is ours, His will ours, His purposes ours. Our life is a changed life, in the deepest, truest sense. We pass over self, into the new life that is not mine, but CHRIST's. "Ye are dead, and your life is hid with CHRIST." It is only by the power of the HOLY SPIRIT that we have life at all, and by His power

WE HAVE FULNESS OF LIFE,

life more abundant, and a real, increasing experience of what it is to have changed lives with JESUS CHRIST. I do wish this afternoon, as we speak of China, it might just be from that place—hid in GOD. Friends, if we have any weakness in our lives, is it not just because we have not got deep enough into GOD? If we have any weakness, any indifference, to the great needs of the heathen world, is it not just because we have not got deep enough into the heart of GOD? If, in any sense, our lives are not what they should be—not like the life of CHRIST—is it not because we have not got deep enough into the life of GOD? Oh! that GOD might bring us all further into Himself, more out of the world, more out of our own little lives, more out of self—out of our weaknesses, our failures, our inadequate life, out of our cold, unappreciative hearts; that He would bring us deeper, and deeper, and deeper, into that life which is hidden in His very heart, thus shall we be touched with the life of Himself; thus shall we be fired with the desire to give, or to go, or to suffer for Him—to do or be whatever he may wish, our lives being hidden in Him. It is a fact with every one of us as believers, whether we realize it or not. Shall we not claim it as a fact for ourselves individually? Whatever the past may look like, it is a fact; we are dead to the world, dead to sin, dead to self, and our lives are hidden with Him. Let them be so more and more, until our weaknesses pass away in the strength that is His, and that He gives us. Whatever our love may have been in the past, let it be as nothing compared with the love He will pour into our souls, until we are really like Him and know the love of GOD, and are hidden all the time in Him.

One learns more about these things in China than at home. Six years ago, when I went out to that country for the first time, I knew the LORD, but not as I knew Him when I left the shores of that great land. I loved Him at first, but not as I loved Him afterwards; for it is when we are alone with Him, and all our care is cast upon Him, that he most reveals Himself to us. I was struck by a remark made by our honourable Chairman at the commencement of this service.

FORTY YEARS AGO—AND NOW.

He said that some had the impression that Inland China was unreachable, and its people unimpressionable. And he hoped this meeting would do something to remove that false impression. Inland China unreachable! Well, it was so forty years ago, when Mr. Hudson Taylor first landed on the shores of China, but it is not so now. Twenty years ago, when Mr. McCarthy, who is on the platform here, crossed China from Shanghai and entered Burmah, thus making the first missionary journey to its western boundary, Inland China was almost unreachable; but it is so no longer. In the year '78, Inland China was still more or less unreachable to the efforts of women. There were no Christian missionary ladies at any point, in those vast Provinces of Inland China. It was still unreachable, so far as we are concerned; but it is not so to-day. Oh no! The whole of that vast continental land, larger than the United States and four times as populous, is accessible to us from end to end—at any rate, to our evangelistic journeys, and not only to men but to women. In its most remote regions, all through its great crowded cities, over its busy, populous plains, up and down the courses of its long, long rivers and endless canals, amongst the villages and the mountains, that land is open to us everywhere—open to the messengers of the Gospel of CHRIST. We cannot live everywhere, but we can go and sit in the homes of the people and preach to them the glad tidings. Yes, Inland China is marvellously accessible to the Church of GOD now. We do not know how long it may remain so. The persecutions and difficulties we have had lately may indicate that possibly it may not be open very long as it is now. But I want to impress this thought upon you: the openness of that country now, and our duty with regard to it. With reference to its openness now, let me tell you one or two of my experiences. I was there only about four years. Six weeks after I landed in Shanghai, my heart was longing to get amongst the people right away. I wanted to be in some Chinese village, where I might spend my whole time among the people, to learn the language, and the habits and ways of the women.

LIFE ON A CHINESE FARM.

I asked Mr. McCarthy if this were possible, and with his usual kindness he at once consented to get such a place. He soon arranged for us to live on a Chinese farm, in a district where there were no Missionaries. This farm was by the Grand Canal, near the dry bed of the Yellow River, north of Yang-chau. When we went there, they gave us a place in their home, and received us with open arms; the old man who owned the farm welcomed us cordially, and we lived with his wife and daughters and daughter-in-law. They invited us to their own table, went out with us on our evangelizing tours, and gave us a room to hold our meetings in. Of course, I could not speak at

all in their language, but the lady who was with me could do so. In the heat of the summer, the water supply failed in that part of the country, and this drove us away. But we were there about three months, and went into the homes of the people just as freely as one of themselves. We wore their dress, we ate their food, and shared their life in general. For three months we had no door to our room, and the female members of the family were in and out the whole time. They would be there when we went to bed, and when we awoke in the morning. This was simply because they were so interested in seeing us. Under these circumstances we could learn the language pretty quickly. That whole district was perfectly open to us. Within the last few days I have had a letter from a gentleman who passed through that district about four years after. He was selling the Scriptures, and he was so impressed with the openness of the district that he wrote, "I think you will like to hear that in all my travels in different parts of China, I have never come into a place so open to the Gospel. They speak of you still with much love, and are wishing that you would come back again. They made me promise that I would write you and tell you this." The Missionary was in that district three months preaching and selling Bibles; and now we have a station in that neighbourhood. I will tell you another incident that took place a little later, when I and my companion went to Honan. There was only one missionary lady in all that Province, which is larger than all England, and with a population of about 16 millions. Mr. Hudson Taylor's daughter went there, and we were the next ladies to follow her. In the city where we lived there had been no work done among the women, though good work was going on among the men. We have here with us this afternoon Mr. Slimmon, who was the first to baptize a convert in Honan.

A KIND RECEPTION IN HONAN.

The people welcomed us when we arrived, and crowds thronged our house from end to end for about three weeks after we got there. Hundreds of women were coming from all parts of the city and country round about, and by degrees that whole region opened up to us. We were able to travel up and down through the city and villages, and everywhere we had friends who welcomed us with wonderful kindness, especially considering what they had heard about foreigners. One of the things that impressed me more than anything else was the accessibility of the people in the regions that we visited.

Dear sisters, what a responsibility rests upon us in these circumstances! We cannot say as our mothers could thirty years ago, that this country is not open to us. We see millions there waiting for us to bring them the Gospel. There is no exclusion now. Wherever we please, we can go, and travel in safety, and sit among the women, and teach them about the LORD JESUS CHRIST. And does not that lay upon us a heavy responsibility—oh! so much heavier than on any generation since the time the Gospel was first preached to this world? The souls of so many women stretching over that far-reaching, populous land, waiting for us,—what a call!

WE HAVE NO EXCUSE NOW,

for every province of China is open to us to-day. The China Inland Mission has no less than thirty stations in the interior, where missionary ladies

are working in association with native helpers ; thirty cities where English and other ladies are living by themselves in perfect peace, with openings around them everywhere, and far more work than they can possibly accomplish !

But to pass on to the other point—"the people are unimpressionable." Merchants who have lived there may tell you that the Chinese are never truly converted. "Whoever heard," they will say, "of a true Christian among these people?" I was told that before I went to China. I was told even by a Missionary that I must never expect to see any conversions among grown-up people. I might succeed in training up the younger generation to become something, but I could not expect anything of the older generation ! I wish I could have seen that man four years later, and have told him what I knew. Oh, brothers and sisters ! I can assure you the people of China are not unimpressionable. Their hearts are open to us as well as their homes. As we go to them with the love of JESUS, and the power of the HOLY SPIRIT in our lives, it is reflected in theirs, just as quickly as the smile is reflected on the face of a child. Their hearts are hungry ; their lives are sad ; their homes are dark. They want just what we want, and what we have got to meet these wants ; for their hearts are exactly like ours. Are we unimpressionable ? Do not we need the love of CHRIST ? Does not His love awaken a response in our hearts ? Do not our souls go out in love and gratitude to Him ? Is not His faith something precious to us, illuminating life beyond the tomb ? Yes, their hearts are just like ours ; their lives need just what our lives need. We need a SAVIOUR in our sorrows and trials and sin ; so do they. They hunger for life and light, here and in the future ; but it does not come to them. As we go to them with the love of JESUS, their hearts respond to it just as our hearts do. They have also responded in their love to us in a wonderful way. Oh, how much I could say about this !

OUR FRIEND, MRS. MA.

But just one incident. In the city of She-ki Tien, in the Province of Honan, I had a woman helping me in my visiting. Of course we could not get along without a Chinese woman as a companion. We wore their dress, and we never thought of going out into the city without taking a woman with us. The woman who came to be my companion was a fine middle-aged woman of the name of Ma. She was nearly as tall as I, a bright, intelligent woman, with grey hair ; with a fine face, but so hard—her heart seemed like stone. I was quite afraid of her at first ; she was very kind in her attentions to me, but so unfeeling ! It was not very long before her heart melted right down under the sunshine of the love we were able to reflect upon her life. I could not tell you about the details of that life as she told them to me ; it

was one of darkness, and had no love in it. It is too sad—too unspeakably sad to relate. She had no son ; that meant misery to a Chinese woman. I think she had had eight or ten daughters, but now had only two living ; constrained by the customs of the country, she had put an end to the others with her own hands ! Just at the last she had a little boy, and some ray of hope came into her dark existence. That woman has told with tearfulness the details of her life. Well, after we had been there a little while, her heart seemed just to entwine around us with love. I could never tell you of the kindness of that woman to me. It has been wonderful. I will give you just two instances of it. Our letters used to come once in ten days. She soon found out that, when the mails came from home, our hearts got full of the old home feeling ; and she noticed that I could not read my letters unless I was alone. I have known that woman go into her own room and, calling in the other women servants with her,

SHUT THE DOOR AND PRAY

that God would comfort their teacher, and not let her be too lonely. If I should stay longer than usual in my room, and she thought I was unusually homesick, she would come to my room and sit outside the door ; and more than once—oh ! many a time—she has put her arms around me and said, "You have told us that JESUS is sufficient to comfort our hearts under all circumstances ; you have told us to bring all our sorrows to Him ; and is He not sufficient to comfort you now ?" And she has wiped my tears away, but they were tears of joy by that time. Thus the hearts of these dear women respond to our love ; and I could not tell you how they loved us. Oh ! we got to love them just like our dearest friends. And how their hearts also respond to the love of JESUS ! We would sometimes have a pretty hard time of it, because of the crowds that would surround us in our evangelistic tours, so that we could hardly get any quiet at all. Once on one of these tours we went to stay with some Chinese friends in a village ; we spent a week with them, and they gave us a large room in the front court-yard. There had been no foreign ladies there before, and the women came in hundreds to see us, partly, of course, out of curiosity, and the court-yard was crowded from morning to night. This woman was with us at the time. I did not know whether the Gospel had really taken hold of her heart then or not, and I had not asked her to take any part with me. On the last day of our stay there, I had grown very tired, and the room was more crowded than usual—there must have been more than three hundred present—and they were sitting on the floor in little groups around the fire, for it was very cold ; and as the day wore on, scores of women heard of the love of JESUS CHRIST for the

first time, and many of them seemed to take it in and respond to it very readily

A WONDERFUL SCENE

As it got towards evening, my voice began to give way, just from tiredness, and this woman was sitting next to me on the ground. I was just going to tell them about the crucifixion, and they were listening attentively, when she put her arms around me, and said, "Don't try to speak any more ; you are tired, and I will tell the rest." I leaned my head on her shoulder, and had you seen those women, when she began to speak to them in her own tongue, just bending forward to listen, and the tears streaming down their cheeks, while she told them of the love of JESUS, you would have thought them very responsive to the truth. She told them, as I have rarely heard it told, of the sufferings of CHRIST for sinners. I shall never forget that scene to all eternity. My own heart overflowed as she pleaded with them to open their hearts to JESUS, and there were tears in the eyes of many of those women. I tell you, friends, these people are not unimpressionable, nor are they unreachable. Any of us who have been there could give many other instances in which the hearts of the people have been opened to the love of JESUS. There are more than four thousand five hundred native Christians gathered into the churches in connection with our own Mission ; and they are among the brightest Christians I have ever seen anywhere.

FOLLOW WITHOUT FEAR.

One word in concluding—"Your life is hid with CHRIST in GOD." I love to think of that in another connection. Your life—the future of your life's service for GOD—the future of these coming years, you do not know what it is to be, but it is hid with CHRIST in GOD. Do not be afraid to let Him unfold it to you, though it should be the will of GOD to call you to go to China, or Africa, or some other distant heathen land. Do not be afraid to walk by faith in the pathway pointed out to you, because your life is hid with CHRIST in GOD. Would you be afraid of anything when hidden there ? Oh ! shall we not get deeper into the heart of GOD, and ask Him to reveal to us our lives as He sees them ; to reveal our lives as He would have them to be from day to day ? May GOD grant that in many instances it may be a life spent away out in China, for to-day China needs our lives—our devoted services. These poor needy souls are passing away day by day, hour by hour, into the darkness of a Christless future. Is your life, in the goodness of GOD, to be there ? If so, it will be your greatest joy through all eternity ; but, whatever it is, let it be hidden with CHRIST in GOD, where we shall have no fear for the future ; and let us ask Him to unfold it to us that we may follow it, and that is the pathway where we shall find the deepest blessing to ourselves, and also to others.

The audience joined in singing, "Far, far away, in heathen darkness dwelling," after which Rev. J. Hudson Taylor, General Director of the Mission, was called upon, and said :—

HAD Mary kept the precious ointment in the alabaster box, the fragrance of it would never have filled the room. But when the box was broken, oh, how sweet it was ! And what was the sweetest part of the sweetness ? It was that the MASTER appreciated it. It was something that the room was filled with fragrance ; it was something that all present must have enjoyed it ; but the thing that was especially dear to Mary's heart was that the LORD JESUS appreciated it, that it was sweet to Him. So with the preciousness of lives poured forth for CHRIST. If we keep our precious ointment in the alabaster box, the fragrance is unperceived. It may be there, but it does not come out. May the influence of these

meetings be that some hearts and lives will be poured forth, that the LORD JESUS Himself may again rejoice in spirit. Oh ! it is delightful to think, that you and I, poor unworthy sinners, can make the heart of the "Man of Sorrows" very glad. And if we do that, our hearts will be made glad too. Do you think the Missionary in the position that our dear young friend has just pictured to us feels sad and sorrowful at having left loved ones behind ? Only for a very little while. Dear mothers and fathers, you have eternity to spend with your children ; and dear young people, you have eternity to spend with those whom you love in the LORD JESUS CHRIST. It is only for a little time that He asks you to make this precious loan to Him : only for a

few days of time that He asks you to leave these surrounding and to go out into the darkness. After forty years of Missionary experience, I want again to bear my testimony that it is the most blessed life I can picture down here. It is my great joy—the greatest joy of my life—that three of my children are engaged in this work; and my prayer is that should the LORD JESUS tarry He may call the others to the same work. I believe he is coming very soon. I have the deepest and strongest conviction, that though my children may never reach my age, if they are faithful to the LORD, they will be with me in the glory, when we are called to meet Him in the air, long before they will have the opportunity of spending as many years in missionary service as I have done. What we have to do must be done soon. Eternity is ever joyful; but there is a time now to shed tears for JESUS. I am most deeply convinced that it is not the hardness of heart that is to be found either here or in China that is the hindrance to the Gospel, but it is the hardness of our own hearts. If our hearts are filled with the HOLY GHOST and with the power of the world to come, we shall not be unmoved, nor will others. I know what it is to try to pump out of an empty cistern; I know what it is when the heart is cold and unsatisfied, to go and try to save other people.

HEART TESTIMONY WILL REACH OTHER HEARTS.

What can you give to hungry people when you are yourself starving? Empty words and doctrines won't save the world; it must be the living CHRIST; it must be the power of the HOLY GHOST. I do not want to be misunderstood; no one values doctrines more than I do. I have not a bit of sympathy with the people who would do away with creeds—those precious symbols of truth. But this I do say, that mere head-knowledge of truth, however pure it may be, will do nothing without life within the soul—without the power of the HOLY GHOST. And when we say this we mean an experimental knowledge; not that which we know, or ought to know merely, but that which we feel. And when we can speak in that way, we shall not find unimpressionable hearts anywhere, I believe. I do not mean to say that you may expect to save everyone in this way. Even the LORD JESUS did not do that. But I am satisfied that we shall not go anywhere with our hearts filled with the love of CHRIST without seeing fruit to eternal life. We would everywhere see men turned from darkness to light and from the power of Satan unto GOD—brought into present communion with CHRIST, and eternal communion with Him in the glorious inheritance which He has prepared for us. Oh! beloved friends, we want that we ourselves here and now should be filled with the Spirit of GOD—that we should have the love of GOD shed abroad in our hearts. Go to China with your love for the heathen, and you will find that it will very soon wear out and come to an end; but if the love of GOD is in your hearts, the more unlovable the people are the more the love of GOD comes out and shines, and it will not be unavailing. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I would speak mostly for myself when I ask if we have not sometimes gone forth with no weeping—with no deep feeling of sorrow at the sad condition of the lost, and what fruit could we expect in such a case? The natural consequence would be to lead them to regard their condition as less serious than it is. But I must not now dwell on this topic.

I would speak a little about the work of last year. Thank GOD for all that has been accomplished! There is a diagram before you (*see next page*) representing the population of China as 250,000,000. It must be at least 300,000,000 now. There is a little white spot in the centre that represents all the communicants. There is a great deal to be done before the millions are brought to the saving knowledge of CHRIST. We must not rejoice in what has been done, and neglect what still remains to be done. All the communicants of all the Protestant churches of China are represented by that little white dot; and all those black squares represents those who are outside the fold. There are a great many true Christians outside that white spot. There are a great many more really converted people than are connected with the Protestant churches. Many and many a poor man has been blessed in meetings such as those of which Miss Guinness has spoken. Many a one has accepted CHRIST, who will be found in glory, and yet who will not be known on earth.

ONE MISSIONARY TO 500 TOWNS AND VILLAGES.

Still this very populous country has been but little reached. Take the western half of China, and the northern two-thirds or three-fourths, and reckon all the Protestant Missionaries, including all the Missionaries' wives and the single ladies—including also those who have just landed on Chinese shores and do not know the language—and we find yet only one worker for every 500 of the towns and villages. Miss Guinness has spoken of itinerating through the villages. There are over 500 villages for every single Missionary man and woman for western and northern Inland China, if all were to go out to the work of evangelization. Must we rest here? Change the word—*Can we rest here?* When CHRIST saw the world in darkness, He could not rest in the FATHER'S bosom. Surely you cannot rest in the bosom of your families here? When these facts are true, many here cannot rest while CHRIST says, "Go ye into all the world, and preach the Gospel to every creature;" "If ye love Me, keep My commandments." He knows that we love Him; but does He see us in the position of obedience? This shows whether or no we do love Him. Some of us are perhaps wondering why we are not filled with the SPIRIT, when we are often praying for it. Are we living in obedience? Are we doing all we can at home? Are we doing all we can to spread the knowledge of the glorious Gospel abroad? May GOD give us the spirit of obedience with our opportunities, that there may be no hindrance to the inflow of His blessed SPIRIT! and then there will be an outflow for the glory of His blessed name.

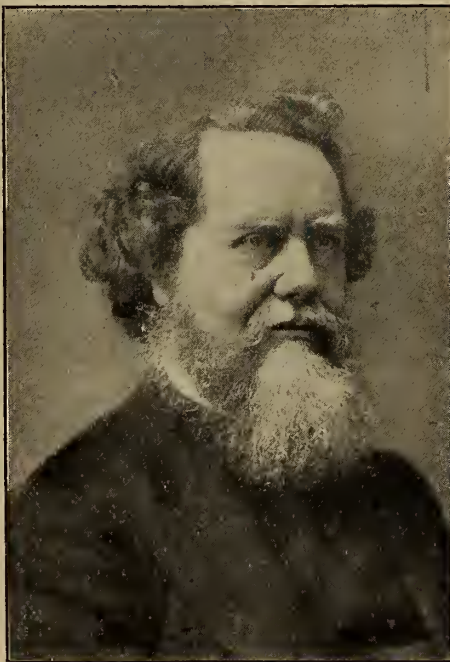
I am thankful to tell you that, notwithstanding all the difficulties which are increasing in the work in Inland China—notwithstanding that two precious lives have been sacrificed there—GOD has given us the privilege of reaping more souls for CHRIST during the past year than in any previous year. The work we are doing is as yet pioneer work. We are quite certain that, if we sow the seed, the harvest will come. We might take a narrow plot of ground to work upon, and look for immediate results; but we prefer to obey the Master's command, and preach the Gospel very widely, though we know in so doing we shall not see such immediate results—that we shall not be able to count up immediately the number of those who have accepted CHRIST. But, thank GOD, year after year, there has been increasing joy in the evidence that the seed scattered—the incorruptible seed that has life in it—is bringing forth fruit to the praise and glory of GOD; and nothing is more striking and significant than the very great change between the missionary work we are doing to-day and that done ten or fifteen years ago. Then it was not a common thing at all to see men and women accepting the Gospel the first time they heard it. Now it is very far from rare. There are not very

many weeks when we do not receive letters from some of our Missionaries in China, giving incidents relating to some one's receiving CHRIST the first time he heard of Him. Now this is something remarkable. If the proportion that has been going on, and that is still going on, be continued,

we shall see in China something like the great revivals that take place occasionally in our own countries. I should not be very greatly surprised to see large numbers coming out for the LORD JESUS CHRIST; and it is very encouraging to see how many of those who are brought out by a teaching that is more full of the power of the HOLY GHOST, are not only saved, but become at once successful workers themselves. During the last year or two, amongst those cases of which Miss Guinness has spoken, we have had a number of instances in which men have been saved, as well as their wives, and have at once become workers in their own district, and little knots of Christians have been gathered out; and this sort of thing is going on in a way that we did not see a few years ago. And it is full of encouragement.

NATIVES OPENING NEW PREACHING PLACES.

New outstations are continually opening up. Six have been opened purely by native Christians at their own instigation—no, rather it is the leading of the HOLY GHOST, thank GOD!—but without any suggestion from the Missionaries, or any other help; these stations have themselves in turn become fruitful in souls, who also go into the field and repeat the same thing. Now if we only have a mighty outpouring of the HOLY SPIRIT upon the missionary work, may we not see great things before very long? But when



*Yrs. very truly in Christ
J. Hudson Taylor.*

we think that the time is so short—I hope there are many here who know the joy of looking for the speedy return of the LORD JESUS CHRIST—when we realize that the time is very, very short, do not we want to be doing all that we can in order to hasten His glorious appearing? and in order that, when He does appear, we may meet Him with joy? A significant verse is that written by the apostle John, through the HOLY GHOST, “And now, little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming.” Oh! let us be ashamed now that we have done so little for this precious SAVIOUR who has done so much for us, and by God's grace, let us yield ourselves to Him in a fresh and full surrender, that we may be filled with His SPIRIT; that we may accomplish all His will; and that, when that great change comes—that precious moment when, in the twinkling of an eye, we shall find ourselves in the presence of the King—then may we not be ashamed at His coming.

We are so thankful for those who have gone out from this part of the world. We are very grateful for those who have given of their substance to sustain the dear workers in China, and at the head-quarters here. We are so grateful to GOD for this; and may GOD grant that your fruit may abound more and more, and that during the present year our friends may find their prayers very fully answered!

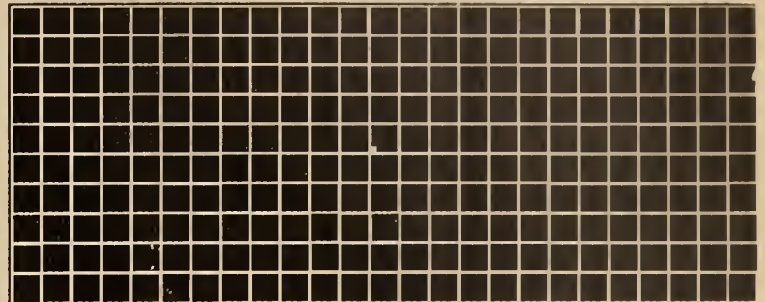
THE SHANGHAI APPEAL FOR A THOUSAND MISSIONARIES.

It was my privilege to be in the Shanghai Conference in the year 1890, when the appeal was sent out to God's people everywhere to join in prayer that one thousand Missionaries might be sent to China in five years. Nearly four years have passed, and five hundred have gone out. There is a great deal to be done before that prayer is answered. How many are going from Canada? How many are going from Toronto? May God grant that you may have a share in answering the prayer, and that many young people may go out. I have just come from the most remarkable convention, in some respects, that I have ever attended—the Student Volunteer Convention in Detroit; 1,500 student volunteers were present, of whom 1,300 were delegates. It was a wonderful thing to see that mass of young life, all consecrated to the Master's service. But, oh! we want something more than this; we want to see people so filled with the love of God—so filled with the

The meeting was then closed with prayer by Rev. Dr. Wardrope.

HOLY SPIRIT—that they will go out literally in hundreds to every part of the world.

There is no need for jealousy in this work. I am so glad of this. Mr. Walton is to have some of the workers for Africa. When Africa is won for JESUS CHRIST, is it not for my LORD as much as when China is won? In every part of the world, JESUS wants to see of the travail of His soul, that He may be satisfied. Let us encourage one another, and all be like CHRIST, and more in earnest. One world to be won for the one SAVIOUR, and for the one home. Soon may the Master come, that we may hear His “Well done!” Whoever speaks lightly, He never does. Whoever gives praise unmeritedly, He will not; He will not say “Well done,” if grace has not enabled us to do



well. Let us not forget: *He will not say “Well done,” unless by God's grace we have done well.* Oh, that we may get that reward! How well repaid we will be for any and every sacrifice we may make! Will you join us in the interval between this and the evening meeting in waiting on God in prayer that we may have a time of remarkable blessing? And not only may China be blessed, but may all of us go back to our homes more full of JESUS, and reflecting His beauty. I delight in that expression, “the beauty of the LORD.” Is it not delightful? Is He not beautiful? May the beauty of the LORD our God be upon each one of us; then we may pray, “Establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it.”

Gleanings from Mr. Stebensson's Letters.

NOV. 24th.—On the 21st inst. we had the pleasure of welcoming three sisters from Australia—Miss Fanny Ellen McCulloch, Miss Ethel Reid and Miss Hetty B. Fleming. They were all in good health, and very bright.

ON Nov. 24th Mr. and Mrs. C. T. Fische, and Mrs. Gray-Owen with their children and a party of sisters, all arrived well; also Mr. and Mrs. A. T. Polhill-Turner, and their children and party. In all we welcomed twenty-two adults and ten children last week.

Dec. 1st.—I am glad to say that Mr. Mills succeeded in securing premises inside the city of Gan-tung, KIANG-SU, and that Misses Oakeshott and Cundall have taken up residence there.

MISSSES STODDART AND BAVIN arrived from Chefoo the day before yesterday. Miss Bavin is much better, and leaves this evening for Kiu-kiang en route for her station. Miss Stoddart goes to Han-kow to visit Mrs. Hudson Broomhall.

Dec. 5th.—I am on my way to pay a brief visit to Han-kow. Mr. and Mrs. Polhill-Turner and Mrs. Gray-Owen will go on to SI-CH'UEN soon. Miss Beschnidt will go to Han-chung by way of Pao-ning. Miss Dunsdon will accompany Mrs. Gray-Owen, and probably Miss E. M. Anderson and Miss Ross, M.D.

Dec. 15th.—I reached Han-kow on the 8th inst., and was very pleased with the new house, and to find Mr. and Mrs. Hudson Broomhall settling into work nicely.

MR. W. T. THOMPSON, who has rendered very efficient service in Han-kow, expects shortly to leave for Wan-hien, SI-CH'UEN. Mr. Davies will accompany him.

ON the 8th inst. Messrs. Hammond, Laight and D. Smith safely reached us from England.

ON the 13th inst. Mr. Dickie and Miss Cowan were married; also Mr. Donald and Miss Barker, at Shanghai.

I was sorry to find Mr. Marshall Broomhall not at all well at Han-kow. He is going up to I-chang to help Mr. Polhill-Turner, and the party going up to Ch'ung-k'ing. He may possibly go on as far as Wan-hien.

MR. AND MRS. DICKIE have taken Miss Watz with them. She is going on to Yung-k'ang to be with Mrs. Wright for a time.

MR. MEADOWS seems greatly cheered by his visit to Ning-hai and T'ien-t'ai, and mentions that thirty were baptized, and more than double that number applied for admission to the church.

You will be very grieved to hear that Mr. and Mrs. Begg have lost their baby. He was about four months old. We feel much sympathy with them.

ON the 19th inst. Mr. R. S. Jensen returned from U.S.A., bringing with him a new missionary, Mr. G. A. Carlson, from the Scandinavian Alliance Mission.

ON the 26th inst. Mr. H. Klein arrived from Germany.

I AM sorry to say that Mr. Wm. Cooper has been in bed for a few days, threatened with an attack of pleurisy. I hope he will soon be well again.

MR. ALLEN, of Yun-nan Fu, and Miss Aspinall were married on Sept. 7th at Ch'ung-k'ing.

I HAVE received a very interesting account from Mr. Waters of a journey he took into KWANG-SI. I hope it will call forth much prayer for this neglected province.

MISS T. MILLER left us on the 27th to return to Kwang-teh Chau. She is taking four sisters with her for work in that district.

IN reviewing the present year we are thankful for many mercies. We have had a larger number of additions to the church than ever before, and the LORD has graciously set before us a widely-open door.

WE trust the coming year will not only witness still larger additions to the church, but the arrival of many more labourers to engage in this blessed work.

In Memoriam—Mrs. Archibald Orr-Ewing.



THE unexpected removal to higher service of Mrs.

Archibald Orr-Ewing, on February 4th, at her home in Kiu-kiang, will be the cause of deep sorrow to the hearts of her friends and fellow-workers in the home lands, as well as to very many on the Mission field in China, who knew and loved her. Few have more endeared themselves to those with whom they laboured than our beloved sister.

Arriving in China on the 21st of May, 1887, as

Miss Mary E. Scott, she spent some months at Yang-cheo in the study of the language. During the hot and often trying weather of her first summer in China, and while feeling the heat a good deal herself, her time was much occupied in the most unselfish and untiring ministry to those who, being weaker, were thankful for her loving help. Her real love and desire for the blessing of the Chinese women was clearly understood by them and others, even before she could express her thoughts and desires in their own language. Those who were present in the Home, scattered as they now are in various parts of the field, will always bless the LORD for the CHRIST-like life of our sister, and when, towards the end of the year, she left Yang-cheo, accompanied by Miss Miles (now Mrs. Hudson Broomhall), for work in Ta-ning in Shan-si, the heartfelt prayers and sympathies of natives and foreigners alike followed her to her new sphere. Ta-ning was reached on December 8th, 1887, and in joyful and happy service the time was spent there until the spring of 1890. How the LORD blessed the labours of the two friends in that station has often been recorded in the pages of CHINA'S MILLIONS, and need not be more fully referred to here. It was

a time of loyal and successful service for the Master whom our sister so dearly loved, and whose coming she so much desired.

Married in the beginning of 1890 to Mr. Archibald Orr-Ewing, they paid a visit to England soon afterwards. On their way home they crossed this continent, and came into very close fellowship with the members of the Council in Toronto, and with some of those who are now Missionaries in China. They arrived at Niagara whilst the Conference meetings were in session, and Mr. Orr-Ewing twice addressed the gathering. They afterwards visited many places in the United States, including Buffalo, Cleveland, Jamestown, Chicago, Springfield and Indianapolis, and also Hamilton and other places in Canada. Meetings were held in some of these places, and a new interest in the work of God in China was aroused in many hearts. Not for long, however, were they separated from the work to which they had both given their lives, for, returning through Canada, Mr. and Mrs. Orr-Ewing were in China again in November, 1891. A time of residence in Shanghai was followed by a visit to the stations on the Kuang-sin River—stations for which she often prayed, and whose prosperity gave her much deep and unfeigned joy. Later on came a residence in her own home in Kiu-kiang, and then our sister's race was run, and the Master said, "Come up higher." How glad, how joyous for her, to see His face, to be with Him! Our tears are not for our sister; for her it is "far better." Those who feel her loss most keenly are quite certain of this. But the LORD Himself, whose prayer, "Father, I will," etc., has been answered in her removal, wept with the sisters of Bethany, and our tears do flow for the widowed husband and the three motherless little ones, and we will plead that they may be comforted of God. We desire that they, and all who mourn with them, may be wrapped round by the arms of the GOD of all comfort, and that the Holy Spirit may so bless our dear brother, Mr. Orr-Ewing, that the whole Province of Kiang-si, which he is now superintending, may receive rich blessing from the LORD through him. May he and all concerned be enabled to say from the heart, "Even so, Father, for so it seemed good in Thy sight."

J. McC.

English Notes.

REV. J. HUDSON TAYLOR.

WHEN these lines meet the reader's eye, we expect to have reached America, on our way to the Detroit Convention of the Student Volunteer Movement for Foreign Missions. [Mr. and Mrs. Taylor, accompanied by Miss Guinness and Mr. John Brock, reached New York in the *Germanic* on the 23rd February.]

The diagram which we reproduce represents 250 millions of heathen Chinese, and the little white dot in the centre would represent all the Christian converts, if they were 62,500 in number; but the latest estimate we have seen puts them at 40,000.

The provinces of China that twenty years ago were almost depopulated, are filling up again, and many would estimate the population now to be at least fifty millions more than our diagram shows, so that black as is the diagram, the facts

are blacker. The black squares are all too few, the white dot is sadly too large. Is there not a needs-be that we should take heed to the words, "*Speak unto the children of Israel that they go forward?*"

Nearly four years ago the 430 Missionaries assembled in Shanghai sent forth their urgent appeal for 1,000 additional men within five years. We are unable to say how many have gone out since, but we fear that unless there is unwonted activity in all the churches the number desired will be far from being reached.

While we feel it right to dwell upon the great un-met needs of the heathen in China, let us not fail to give thanks for much that is already accomplished. The China of to-day is not the closed China to which Dr. Morrison went—nor, indeed, the China to which we ourselves went forty years ago.

Then there were only five cities in the Empire in which Missionaries might reside. Then there were only 350 native converts. It is no small cause for thankfulness that now not a province has been unreached, and that in all but two there are resident Missionaries and native churches. Besides this, some knowledge of the Gospel has been widely spread, and the minds of many, as yet unsaved ones, have been stored with Divine truth, that quickened by the HOLY SPIRIT may yet bear fruit unto salvation.

More men are needed, more means are needed; but more believing prayer is still more needed, that the power of the HOLY GHOST may work mightily in Missionaries and converts, may convict many of the heathen of sin, and may give boldness to many timid ones, strengthening them to stand alone, and to bear the persecution which in most cases inevitably follows the confession of faith in CHRIST.

Short Extracts from China Letters.

MISS M. RIGGS,

writing from P'ing-iang Fu, on October 17th, 1893, says: "Yesterday morning we went over to the Tong-kuan, where we had a nice meeting with six women, only one of them a Christian. It was through her that these were brought together. Mrs. Huang, at whose house we met, is an opium smoker, and this Chang ta-sao has been telling her of the Gospel, and exhorting her to 'trust the LORD Jesus and break off the opium habit.' She says she will, and will come to our house and break off as soon as we come back; as yet I am not quite certain that she means all she says. Another woman who lives in the same yard seems much more sincere, as also Mrs. Huang's servant; but they all listen very attentively to the story of the Gospel and seem anxious to learn; poor things! they forget so quickly. I am sure we will have your prayers for this new beginning there. It is more than three years since Miss Hoskyn and Miss Smith went to live there. Chang ta-sao is the only Christian woman. She told them of her experience, how the LORD helped her to break off opium, and how stupid she was—how Miss Hoskyn used to tell her over and over again and teach her a short prayer, and when she came to pray she had forgotten it; But by-and-by the light came. So she encourages them and prays for them. The Sunday and Wednesday classes with the women are exceedingly well attended. These last few Sundays there have been more than the T'ang (Hall) would hold. The men who have been to T'ai-p'ing have been in, and they bring good reports. They have sold quite a number of books, and say the people listen well to the Gospel; also, they think Kiao-si (lady teachers) might go there and stay without any fear of being molested."

MR. GEO. DUFF

and his wife have reached their new station in North China, and writing from Pao-ting Fu under date of January 20th, he says: "You will remember escorting me into Kiang-si. It has not been a lost four years by any means. Many souls have heard the Gospel, and some, I believe, will be among the redeemed. Then, too, such an experience as I have had is very valuable.

"I praise God for the past four years, and am looking forward to doing a work for Him in this city. For a time it seemed likely that we might have to go home on account of Mrs. Duff's health, but it has seemed wiser for us to try the change to a new district. From the port of Tien-tsin we rode in a cart—our first experience in this mode of travelling. It was a novelty to be drawn by horses once more, and the bumping over rough roads reminded me of the pity I felt for the poor fellows who had to ride on the gun carriages when the horse artillery had a field day at home. After six days of this experience we reached Pao-ting Fu, a large, important city, and the capital of the Chih-li province. It has a famous wall, the best I have seen in China, and is situated near the source of a river that flows to Tien-tsin. This station was opened two and a half years ago by Mr. Hoddle, mainly as a business station for the service of the Mission stations in Shan-si, and of workers who are travelling to or from these stations. As this is the terminus of the waterway, all goods have to be transferred from boats to cart or pack-mule when going inland, and the operation is reversed when travellers and their goods are going to the coast. Mr. Hoddle will now be set free for itinerant work, and these duties will fall into my hands.

"This city has about seventy-two official residences within its walls, and it has the largest number of beggars I have ever seen in any one place. Just outside the south gate of the city there are hundreds of them crowding the bridge and lying in the sun. As we look at these poor creatures, we see an illustration of what sin has done for the world.

"We are here by the LORD's will, I am sure, and by His help will seek to make known the Gospel. Mr. Hoddle has gone to Tien-tsin, and on the way he will visit and distribute some money at a village where a flood has brought the people into poverty and distress."

MR. JAMES LAWSON,

writing from Feo-liang, a city in the north-west of Kiang-si, and near to the borders of Gan-hwuy, on December 4th, says: "I am having good times, and the LORD has been very kind to me all through this journey. I have never realized His presence more than now; it is just like the old days when we used to travel through the hills and note the way in which the LORD ever provided for us. I had two very busy days followed by a quiet Sunday at Kin-teh Chen. I reached here this morning by ten o'clock. I intend to spend the night here, and return to-morrow for two more days' work at Kin-teh Chen, and then on to Loh-p'ing Hsien. Kin-teh Chen is an immense place, and the Roman Catholics have a hall there." Writing from this place on December 5th, he says: "Three native helpers sent out by Mr. Begg, of Hwuy-chau, in Gan-hwuy, arrived here to-day. How blessed it is to meet brethren in CHRIST!"

First Experiences in Station Work.—Continued.

REV. E. F. KNICKERBOCKER,

(Ning-hai, Cheh-kiang.)

BIBLE STUDY ON THE MOUNTAIN.

18th.—On Thursday afternoon I gave a Bible study, with the help of our teacher. I gave the "heads" and "points" and the Scripture references, and the teacher explained them. This is my first attempt at leading a meeting. After we had finished, several of the brethren asked to have the outline written out for them, so I think they understood and appreciated it; but how I would like to talk and explain everything myself! Friday morning I was up before the sun, and climbed to the highest peak. I soon found myself in a cloud and could not see very far, but I got a good wetting, and a fine appetite for breakfast when I returned. After breakfast two more of the Christians arrived. A little before noon I gave another Bible study. All day long the brethren are study-

ing the Scriptures, talking about CHRIST and His Kingdom, praying and singing. Sometimes they are together in the temple, and sometimes off on the mountains, or scattered about, each one alone and talking with his LORD. It reminds me much of the Bible conferences we attended in Nebraska.

BEAUTIFUL CHEH-KIANG!

On Friday evening several of us, Mrs. Knickerbocker included, went to the peak where I had been in the morning. The clouds had passed away, and we had a beautiful view spread out before us on the one side, and a dark one on the other. On one side stretched hill and valley, as far as the eye could reach; the valleys were full of golden fields of rice, edged with green, and here and there a silver streamlet threading its way in

and out among them. On the other side, reaching from the foot of the mountain far out toward the east till it met the waters of the great Pacific, lay a low, black plain of slime and mud; away in the distance, more than twenty miles, we could see the edge of the great sea sparkling in the sunlight, and more than fifteen miles to the north we could see the village of Si-tin, one of our outstations. We sat here a long time, singing hymns and praying, each praying in his own tongue. When we arose to return we noticed that the tide had set in, and that black, slimy plain was now a beautiful sea. What a change! Then we thought of poor black China, with its slime of idolatry, and our hearts went up to God in prayer that the time may soon come when the knowledge of the LORD shall cover this land, when the LORD shall reign in righteousness. May He come quickly! Yesterday we all came

into the city to worship, excepting the women and the teacher, returning after the evening meeting. Before daylight this morning the natives were up, and after prayer they went away into the mountains for communion with God. Some have fasted from one meal, some from two meals, and others for the whole day.

BACK TO NING-HAI.

23rd.—This has been a delightful week of rest and service. Although it rained, we found the roof of our house turned the water, and the rain did not hinder our talking, praying, singing and Bible study. The old priest who has charge of the temple has already asked us to pray for him. Beside this priest there is an elderly woman who keeps house for him, and her son, a lad of twelve years. The little fellow has to work very hard, is poorly clothed and often beaten. We feel sorry for him, and are praying God to show us some way in which to help him. On Tuesday we returned to the city, and found that Mr. Shih had returned from Tin-t'ai. He looks quite worn out and needs a rest. To-day we had a little scene here. One of the inquirers has been coming here nearly every day for some time; she brings her rice with her, and is studying very faithfully. To-day her mother came and began beating her. The mother is 78 and the daughter 55.

29th.—The woman who was beaten yesterday was back in her accustomed place to-day.

Oct. 5th.—Not many people were at the chapel on Sunday. This is the time of rice harvest, and everybody is very busy. With the exception of the Christians, everybody works on Sunday the same as on other days. China knows no Sunday. The old priest from the temple in the mountains came to worship to-day. He says he has not worshipped the idols since we were there.

A GODLY NATIVE PASTOR.

11th.—Monday was an improvement on the days that went before, though it was quite cloudy and rained a little. Mr. Vaen came in the afternoon, and will stay a few days here. Each day is full of work. We study when we can, and do other things when we must. Mr. Vaen is giving a series of talks on the LORD'S Prayer. He has given four addresses on "Our Father which art in heaven." It has not rained since Monday, and the people are very busy harvesting. The rice is not spoiled; praise the LORD.

21st.—Another week and a half has passed, and I hardly know where the days have gone to, but each has marked some progress in our study. Last Saturday afternoon we invited Mr. Vaen, Mr. Du and his friend, Mr. Shih, Mr. Liu, and our teacher to a little social gathering. We had a lot of boiled chestnuts, cakes, sweetmeats and tea, and they all enjoyed their visit very much. We seemed to get on well in talking with them, and we also enjoyed their company. We had singing, prayer and Scripture reading before they went. On Sunday morning Mr. Vaen administered the LORD'S Supper. It was a very good meeting. I took down the outline of his sermon. In the evening our weekly mail arrived. One letter tells of a gift toward our support of \$105 from —.

FELLOWSHIP IN SERVICE.

It was he who sold his farm and gave us \$500 for our passage to China, etc. He knows what giving means, for he is a poor man himself. Praise the LORD for such consecration! Wednesday morning Mr. Vaen returned to Fung-hwa, and Mr. Du went with him to stop at Si-tin for evangelistic work. Yesterday the mercury fell to 59 deg., and we re-arranged our rooms to make space for our

stove. I got a Chinaman to make an elbow for the pipe, but he put it together with solder, so I had to show him how to make a joint. This morning the mercury stood at 57 deg. The natives are suffering much from ague, but as yet we have felt no touch of it. We are more careful about the way in which we live than they are, and we never sleep on the ground floor when in our stations.

23rd.—We had good meetings yesterday (Sunday; several strangers attended. To-day has been largely spent in writing letters for the home mail. A mail also arrived to-day, one letter telling us that Mr. Williamson is on his way back from Che-foo, so he will soon be here.

THE APPROACH OF WINTER.

28th.—On Wednesday the thermometer registered 52 deg., and we made further preparations for winter. We have now finished the fourteenth chapter of John. We enjoy the study very much. It seems to bring precious truths closer home. Every day the language opens to us. We praise God for giving us what we already know, and for patience to wait for more.

We thank God for keeping us in health, and for blessing our little boy at Che-foo. We have received his first report from the School, and it shows that at least he has been making an effort. The LORD has graciously supplied our every need since we came to China. Only this afternoon we received a box of stores, amounting to more than \$10 in value, from one of our fellow Missionaries. He wrote me that J. T. M. (a Christian merchant in England) had sent boxes to each of the C. I. M. stations, but as there was no Missionary here until recently, our station was omitted, so this brother thought he would share his box with us. This is fellowship, is it not?

Farewell Words.

BY THE REV. H. B. MACARTNEY, M.A., OF CAULFIELD, MELBOURNE.

MANY in Great Britain and Ireland have heard with great profit the addresses of the Rev. H. B. Macartney during his recent visit. Some of our readers may not know that our first Australian Missionary, the Rev. Charles Parsons, was one of Mr. Macartney's curates in Caulfield, near Melbourne, and that it was through Mr. Macartney's efforts that our Australasian Council was formed. Of an informal farewell address given to the lady candidates at the C.I.M. Home, 41a, Pyrland Road, London, N., we give the following brief notes:—

WE are living, beloved, in the days of the HOLY GHOST. Soon we shall find ourselves once more in the Day of the SON OF MAN. Do we believe in the personality of the HOLY GHOST?

We sometimes think of the HOLY SPIRIT as a gentle influence as we view His work in the sweet expression of some holy face, in the touch of a hand, or some gentle word or thoughtful deed. But oh! beloved, remember that He is amongst us as the Substitute of the LORD JESUS CHRIST, who was manifested to destroy the works of the Devil. The HOLY GHOST is therefore the great personal antagonist of evil in the world—of intemperance and unbelief, of idolatry and cruelty, in this and heathen lands. He came upon JESUS as a dove; but upon the disciples as a mighty rushing wind. A gentleman told me recently of a gale in Scotland which blew down great forest trees, and swept others right up the hill. That is a representation of the power of the HOLY GHOST. Let us remove for ever all obstacles, so that He may work through us unhindered. We should not be occupied with difficulties within us, but with those around us,

It is not a beautiful voice, a great intellect, or even deep knowledge of Scripture that is required. The need is to have our souls disengaged from all earthly things, so that the HOLY GHOST may sweep through them like a tornado, or, if He please, like the gentle breath of even. Words spoken in a whisper may sometimes revolutionize a world.

In connection with this subject there are three words about which I would like to speak, the words "with," "in," and "upon."

The HOLY SPIRIT *with* you. There was a time when all that the disciples knew about the HOLY GHOST was that they had JESUS, and JESUS had the HOLY GHOST. They had JESUS with them, "Emmanuel, . . . God with us," and they recognized that *He* was filled with the SPIRIT. Of the personality of the HOLY GHOST they knew no more than this at that period of their lives.

That was before CHRIST'S death, and therefore before His resurrection. But now He goes to the Cross, and to death and the grave; and after His resurrection He *breathes* on them, and says, "Receive *ye* the HOLY GHOST." To get the full force of

the word "breathes," connect this passage with that in Genesis ii. 7, where it is written: ". . . God . . . breathed into his nostrils the breath of life, and man became a living soul." The disciples now became partakers in some measure of the very *resurrection life* of the LORD JESUS. What is the effect of this as once more He parts from them, and the heavens receive Him out of their sight? Ah! now "they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God" (Luke xxiv. 51-53). They had received the SPIRIT in a new sense when the LORD JESUS breathed upon them, and had entered upon quite another stage of Christian life.

As regards *ability to influence others* they were, however, still truly powerless, so much so that they were not for the present permitted to speak. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." The HOLY GHOST was to come *upon* them as the SAVIOUR said. On the day of Pentecost they entered upon the third stage of their experience.

All through the course of these several experiences a deep work of purification went on in the hearts of the disciples, for the HOLY GHOST can never come without first purifying the heart for His own abode. On JESUS He rested as the dove; to the disciples He came as a burning fire. How deep His purifying work must go with all of us!

These three stages of spiritual life are indicated in three of the early chapters of John's Gospel. In the third chapter of John we see how the HOLY SPIRIT first deals *with* a man—regeneration; in the fourth chapter, verse 14, the result of the HOLY SPIRIT dwelling *within*—full satisfaction, "*in him* a well of water springing up;" and in the seventh chapter, verse 38, the result of the HOLY SPIRIT coming *upon* him—a blessing for others: "out of his belly shall flow rivers of living water."

And this is connected also with the threefold division of our being—spirit, soul and body. First of all God gets possession of our spirit, and we are joined to the LORD. Our affections go out to Him: "We love Him, because He first loved us." But something further must be subdued, and that is the soul. Our spirits united to the LORD, our affections naturally go out to Him; but we do not so readily surrender our souls, with their deeper powers of emotion, of willing, thinking, doing. Still less readily do we surrender our bodies. I believe the last thing to be yielded is the love people have for their own bodily sensations. Now if you would have, not only the well of water springing up within, but the rivers flowing out to others, you must place your *body* as well as your soul upon the altar. The living waters flowed out of the body, and it was the *tongue* the HOLY SPIRIT used at Pentecost to accomplish His mighty work. "I beseech you therefore, brethren . . . that ye present *your bodies* a living sacrifice, holy, acceptable unto God."

China Inland Mission Prayer Union.

"PRAY ye, therefore, the LORD of the harvest." So runs the LORD's command to those whose hearts are, like His own, "moved with compassion" as they look upon the multitudes who, having no shepherd, are like scattered, defenceless sheep. Are we praying in faith? We may do so,

for we are fulfilling His revealed will in thus pleading. Are we expecting immediate results? We may do so, for the LORD soon sent those out to preach whom He had thus taught to pray. If the result in our case is like that of their experience, and He desires that we should go

forth and thus answer our own petitions, are we prepared to follow Him even here? A mere sentimental desire that does not so touch us that we should be willing gladly to respond if His call reaches our ear, will not effect much, either for the glory of God or the blessing of man.

many prayers that have been offered in the mission fields, and in the home lands too, given in the wonderful gatherings at the Student Volunteer Convention in Detroit at the beginning of this month. Not only in the numbers gathered in the Convention, but principally in the high spiritual tone maintained all through the meetings, and in the manifest spirit of entire personal consecration on the part of so many of the delegates, we could not fail to see that it had not been in vain that so many of the LORD's people had been pleading that "the LORD of the harvest" would "thrust forth labourers into His harvest."

We have much cause for thankfulness, too, in connection with our own work, that the LORD has, in answer to prayer, so richly blessed the testimony of the last party who left us for China. As we were told in the February number of CHINA'S MILLIONS, at several points on the journey where meetings were held, a good number of men were led to offer themselves for the LORD's service in China.

With the definite request that has been brought before us, to pray for the needed hundred men, in addition to any or all the women the LORD may choose to call into His service in China, we need all the more to stir ourselves up to "pray without ceasing." Shall we not, then, encourage each other in the blessed service of praying always, and, as we receive blessing in our own lives from waiting thus before our FATHER, shall we not seek to influence others to join us in the same service? The days for this kind of service are fast passing away. The day of salvation will soon close in judgment upon a GOD-rejecting and CHRIST-despising world. The day when those who are filthy must remain filthy forever is not far off. Let us, then, who are of the day, be watchful and prayerful. Let us make full use of our ministry of intercession, holding up the hands of those especially who are in the high places of the field, and thus doing our part in hastening the coming of Him whose coming will mean such peace and joy to our sin-cursed earth.

J. McC.



If the more than four hundred who are members of our Prayer Union were only pleading in faith, and with holy expectation, banded together as they are to ask in the all-prevailing Name of JESUS for more labourers, for greater blessing on the labourers in the field, and for a greater ingathering of precious souls, how rich and abundant would be the blessing for which we should have to thank the LORD! A much smaller band than this met in that upper room in Jerusalem before the time of Pentecost, and, while we are not permitted thus to meet in one place, we may and should be "of one accord," and, being of one accord in asking for that which it is the LORD's will to grant—else He would never have taught us to pray the prayer—we only honour the LORD by expecting that as distinct and blessed answers may be given to *us* as were given to them. Surely the LORD would encourage us in this direction, by the gracious answer to the

Editorial Notes.

REV. J. HUDSON TAYLOR and Mrs. Taylor, with Miss Geraldine Guinness and Mr. John Brock, reached us on Monday evening, March 5th, as we were in the midst of a special prayer meeting on behalf of the Annual Meetings to be held on the following day. After renewed praise and prayer, Mr. Taylor said a few words about the Student Volunteer Convention at Detroit, to attend which he and Miss Guinness had come from England.

On Tuesday, March 6th, the Annual Meetings of the Mission were held in Association Hall, an auditorium seating 1,300 persons. At the afternoon meeting about 1,000 people were present. Mr. A. Sampson, a solicitor of Toronto and a member of the Council, occupied the chair. The evening was very wet indeed, and the fact that about 1,100 persons faced the storm and came to the meeting was a very cheering indication of the growing interest taken in the Mission in Toronto. Mr. Taylor and Miss Guinness spoke at both meetings, and there were several other speakers, among them being Mrs. Hudson Taylor, Dr. Wardrope, of Guelph, and Mr. R. M. Hobson, an old friend of the Mission in China. A report of the afternoon meeting appears in this issue, and the evening meeting will, D.V., be reported next month.

At the meetings we had the joy of greeting many old friends of the Mission, both from the city and from other places, and we believe that not a few, who had scarcely heard of the work before, have been led to take a warm and prayerful interest in it as a result of these anniversary gatherings.

On Wednesday and Thursday, important Council meetings were held, and on Friday evening the party started for San Francisco, accompanied by Miss E. VanLear, of Stanton, Virginia, who has recently been accepted for service in China. Mr. H. W. Frost travelled with the friends as far as Chicago, where they stayed a few days. Good meetings were held at the Bible Institute on Sunday, March 11th.

Our readers will rejoice with us that men and women from many parts of the continent are offering themselves for service in China. Probably at no period have so many candidates been before the Mission as at the present time. We count upon your prayers, dear friends, that God will not only supply the candidates, but that He will also give the Director and Council His wisdom in judging of character and suitability, and discerning the mind of God in each particular case, and that He will, as in the past, continue to provide the means for the sending out of all whom He shall choose.

Letters received here on the 14th inst. tell us of the safe arrival of our last party of seven missionaries at Yokohama. By this time they are, as we trust, located at our two training homes—Mr. and Mrs. Giffen at Ganking, and the young ladies at Yang-chau—and are studying the language. We ask prayer for them and other young Missionaries, that they may be helped of God in quickly acquiring a working knowledge of the Chinese tongue.

We praise the LORD for the wonderful meetings of the Student Volunteer Convention at Detroit. The leaders had evidently been dealing with the LORD, and the controlling

influence of the HOLY SPIRIT was sought, not only before, but during all the meetings of the Convention. The result was most helpful, because eminently spiritual, gatherings. The practical and intellectual was not lost sight of, or at all undervalued, but the *most* important was kept well to the front, and the utter dependence of the LORD's servants on the HOLY SPIRIT for all spiritual work was emphasized in a way that bodes only blessing for the whole movement.

The attendance of the students was nearly double that of a similar meeting at Cleveland three years ago, and the crowds at the Convention and overflow meetings listened with marked attention, and doubtless were greatly profited by the deeply practical addresses delivered by Drs. Pierson and Gordon, and Mr. Hudson Taylor and Miss Guinness, as well as the other speakers who took part in the Convention. The report will in due course be published, and will be worthy of careful study; meanwhile we give the following statistics as reported by the Secretary:

The number of schools and colleges represented was . . .	294
Delegates and students from Canada and United States. . .	1,187
Missionaries, and representatives of Missionary Societies, and others	170
	1,357

These 1,357 were all registered. Besides this there were several hundred students present who had not been registered.

We are glad that Mr. and Mrs. Hudson Taylor and Miss Guinness will be followed by the prayers of many consecrated young hearts who have been blessed through their ministry at these meetings. On every hand we heard expressions of thankfulness that the LORD had permitted His servants to be present and take part in the Convention.

"A Retrospect," being a sketch of Rev. J. Hudson Taylor's life, by himself, has in response to many calls, been reproduced as a small book. We hope to give an advertisement of it next month, and have only space to say here that, in the cheapest binding, it can be had for 25 cents, post paid.

"These Forty Years" is a reprint of Miss Guinness' article in our January issue. It is well adapted for our friends to scatter widely. Single copies to any address 5 cents, free. 35 cents per dozen. Large quantities at special prices.

Our Illustrations.

The Portrait of Rev. J. Hudson Taylor which we print in this issue is an excellent reproduction of a photograph taken in Toronto a few years ago. Will our readers pray for Mr. Taylor as they look on his picture?

Our Picture of Mrs. A. Orr-Ewing is a half-tone engraving, made by the Toronto Engraving Co., from a photo taken in England about two years ago.

The Small Picture of a Chinese teacher and his wife represents Mr. and Mrs. Li, of Yuh-shan, Kiang-si. He holds Chinese rank equivalent to B.A., and has been for a short time a mandarin. As a haughty Confucian scholar he despised the Gospel, but both he and his wife are now humble followers of Jesus.

We give a reduced cut of the member's card of the China Inland Mission Prayer Union. It is our desire that all those, and only those, who count it a privilege to be joined with others in prayer for China should ask us for these cards of membership. Over 400 persons now belong to the Union, and we are sure that much blessing has resulted from their prayers.

The Diagram illustrating the population of China is fully explained in the text, and in Mr. Taylor's English Notes.

CHINA'S MILLIONS

Separation, Blessing, and Service.

THOUGHTS ON NUMBERS VI., VII.

(Continued from page 25.)

REV. J. HUDSON TAYLOR.

"And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah," etc.

(Numbers vii. 12-17.)

WE now come to the offerings of the twelve princes ; and we note that, valuable as they manifestly are, the offerer, whose love prompted the gifts, is made most prominent in the inspired Record. The person of each offerer is brought before us, both as an individual, and in his relationship to the tribe of which he is the representative, before any enumeration is made of his gifts ; and when the enumeration has been fully given, we are again reminded of the offerer himself. Could the divine love and satisfaction be more expressly brought out ?

With this thought in view, let us read between the lines of the Record :—

And he that offered his offering—for a glad free-will offering it was—was Nahshon, Nahshon the son of Amminadab, Nahshon the prince of the tribe of Judah ; and his offering was one charger—a silver charger, and a weighty one ; the weight thereof was a hundred and thirty shekels : one bowl, also of silver, of seventy shekels weight ; not the light shekels of commerce, but shekels after the shekel of the Sanctuary. Nor were these vessels empty ; both of them were full—full of flour, fine flour, and mingled with oil, designed for a meat offering.

One spoon was the next gift, yet more precious, a spoon of solid gold, of no less than ten shekels weight. It, too, was full—full of incense.

Next were brought one young bullock, one ram, and one lamb of the first year—all for a burnt offering. Any one of these might have been offered ; Nahshon, however, brought them all, and all to be wholly consumed on the altar, for the enjoyment and satisfaction of God alone.

But Nahshon was a sinner, and the tribe he represented were sinful men ; a sin-offering therefore was not neglected ; and in the order of enumeration this is next mentioned, though, as we have said before, it was offered first—one kid of the goats for a sin-offering.

And, lastly, a princely offering for a sacrifice of peace-offerings ; two oxen, five rams, five he-goats, five lambs of the first year—sacrifices on which God feasted, as it were, together with His people, and in which the sacrificing priest, the offerer and all His friends had their full share.

And this, all this, was the offering of Nahshon, Nahshon the son of Amminadab.

Twelve times is all this detail given—a most emphatic evidence that God is never wearied in noting the service of His people. But even this is not all. In the 84th and following verses of this long chapter we read :—

"This was the dedication of the altar, in the day when it was anointed, by the princes of Israel : twelve chargers of silver, twelve silver bowls, twelve spoons of gold. Each charger of silver weighing a hundred and thirty shekels, each bowl seventy : all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the Sanctuary. The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the Sanctuary ; all the gold of the spoons was a hundred and twenty shekels.

"All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering ; and the kids of the goats for sin-offering twelve. And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty.

"This"—all this—"was the dedication of the altar, after that it was anointed."

In this glad summing up of the great aggregate value of the offerings, we not only get a further view of the Divine complacency in the love-gifts of His people, and in the person of the offerers, but the object of the offerings is brought into special prominence. As the list of each prince's offering was preceded and followed by reference to the *person* of the offerer, so the list of totals is preceded and followed by the thought, This was the dedication of the altar in the day when it was anointed.

The importance of the brazen altar can scarcely be exaggerated. The Tabernacle contained many precious things, each typifying most important truths concerning our LORD and His ministry ; the ark on which rested the Shekinah, which enshrined the tables of the law, and was covered by the mercy-seat, the table of shew-bread, the candlestick of gold, and the golden altar were all most precious : but, apart from the brazen

altar, *there was no access to them for guilty man*; without shedding of blood there is no remission of sin. Hence the recognition by the princes of the importance of the altar; and hence the Divine emphasis placed upon those gifts—an emphasis wholly without parallel in the sacred Records. To the godly Israelite the brazen altar typified that which was fulfilled at the Cross, and well may we exclaim: “God forbid that I should glory, save in the Cross of our LORD JESUS CHRIST.” (Gal. vi. 14).

Looking back over the two chapters on which we have been dwelling we see then, a marvellous revelation of Divine love—even in Mosaic times. First, an unrestricted invitation to draw near to God; woman or man, of any tribe—whosoever will—may come and be wholly separated unto the LORD—but *only in God's way*. We learn, too, that in such consecration there is no merit on which man may rest, or in which he may boast; we are at best unprofitable servants, accepted only in the Beloved, complete only in Him. Yet such consecration gives

joy to God, and opens the way to wonderful revelations of blessing; blessing which when enjoyed constrains to service, to gift, to recognition of the preciousness of the Altar, of the Cross—a service in which God Himself finds delight, and on which He never wearies to dwell.

May God make our meditations very practical; and may we “thus judge, that if ONE died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again,”—or, as we may better read it, “unto Him which died and rose again for them.”

Are we really thus living? God knows: eternity will show: what answer does conscience give now? What conclusions do our brothers, sisters, children, friends draw from our lives? Our true self-denial, self-emptying, and giving for CHRIST's cause practically show *our* real estimate of the value of the Cross of CHRIST, our real love for the CHRIST who was crucified for us.



CHINA INLAND MISSION HOME AND OFFICES, SHANGHAI.

The Origin of the C. I. M. in North America.—Continued.

FROM AN ADDRESS DELIVERED BY MR. H. W. FROST IN EXETER HALL, LONDON.

THE first thing we did in our distress was to send our two servants away. I was sorry for this afterwards, as I found later, that the LORD could take care of our servants as well as ourselves; but we felt at the time, if we were going to starve to death,—which I fear we half expected to do,—that we could not ask them to starve with us; and so we let them go. And now, alone in our cottage home, with no one beside my parents aware of our situation, we set our hearts to wait upon God, and to see whether He would indeed fulfill His promises, and provide for our need. We had a strange time of it, as you can imagine, and a very solemn time, too, before we got through. We had been left with ten dollars in cash; there was a cow in the pasture, there was flour in the barrel, and some potatoes in the bin. What we could obtain from these sources was all we had to eat. My dear wife went into the kitchen, for the first time in her life, and did the cooking, and I,—it is almost unnecessary to say, for the first time in my life,—did the housework. And thus, with the utmost care, we made our ten dollars to last for somewhat over a month; but at last it vanished away, and we were left with a little food in the house, but with no money to buy the further necessities of life. You will readily understand that our prayers, under these circumstances, were earnest. I am afraid that each was a cry as much as a prayer. We pleaded with God to have mercy upon us, and to supply our needs. We pleaded with Him, above all things, to fulfill His promises, and to show to us, in the midst of our extremity, whether His servants, who on account of service were shut off from ministering to themselves, could indeed trust Him to provide every needful thing. And did He refuse to answer, or did

He refuse to provide? That was four years ago, and I am here now, in health and strength, to tell you that He proved to be a faithful FATHER—that He cared for us then, and has cared for us ever since.

The answer which the Lord gave at that time came to us in the following manner: One day, a man came to the door and rang the bell, and the man-servant—which was myself!—opened the door. The friend came in, and seating himself, said, “I want to leave you some money. You did me a kindness some time since, and I would like to give you something in acknowledgment of it.” I at once thanked the friend for his kindness, but said, “I am sorry, but I cannot take your money.” Again he said, “But I want to give the money to you, and will feel much better if you will allow me to do so.” “No,” I replied, “I cannot take it.” Again the visitor urged the money upon me, and for the third time I was about to refuse it, when the LORD seemed to say to me, “Is this what you are going to do with my gifts? You have been asking me for funds, and I send this money to you, and now you refuse it.” The third “No” never came out. “Yes,” I said, “I will take your money, and am very thankful for it.” The visitor stepped to the centre table and clinked the silver pieces down, one by one, in little piles, and left them there. It was the first gift of the kind that we had ever received, and, without touching it, I went to call my dear wife, and brought her into the room to see what the LORD had done for us. There we stood, and, quite alive now to the tender love which our FATHER had shown to us, we bowed our heads in prayer, and gave ourselves to Him and to His service as perhaps never before.

“There Shall be Showers of Blessing.”

TIDINGS FROM THE REV. E. O. WILLIAMS, OF PA-CHEO, SI-CH'UEN PROVINCE.

“The Lord hath done great things for us; whereof we are glad.”

TWO districts in China, the one in the extreme east, the other in the far west, are at present the scene of God's gracious visitation through the HOLY SPIRIT. We refer to the provinces of Cheh-kiang and Si-ch'uen. We hear also of considerable blessing in the north. This great land of Sinim, from which the promise is that “they shall come,” is being girt about with blessing, as with prayer and faith. The mighty walls of the interior must fall before our God, as His people encompass them about in the strong obedience of love and faith.

We are able here to give glimpses of God's working in Si-ch'uen in the following extracts from the diary of the Rev. E. O. Williams, who has been labouring in that province.

“As I sit down to write of the events of the last few days,” says Mr. Williams, “my heart is very full of praise to our heavenly FATHER for what He is doing in this busy little city in the far interior of this dark, dark land. Much prayer has long been ascending, and we are now receiving the droppings of the mighty shower which we feel sure is coming.”

“Sunday, 28th October, was a red-letter day (one of many yet to be, I trust). I had the joy of baptizing seven—a perfect number! four men and three women. During the previous week we had much prayer specially seeking the baptism of the HOLY GHOST for ourselves and, these seven, and God did bless us.”

An hour spent in the presence of the LORD with the Christians proved a very blessed introduction to the baptismal service, which followed shortly after. Mr. Williams spoke on “the bored ear”—“I love my Master . . . I will not go out free” (Ex. xxi. 5, 6), and they had many short prayers, while their overflowing joy found expression in the hymn:

“O happy day that fixed my choice
On Thee, my SAVIOUR and my GOD!
Well may this glowing heart rejoice,
And tell its raptures all abroad.”

During the service itself the chorus was again and again repeated:

“Happy day! happy day!
When JESUS washed my sins away,”

Then followed a time of testimony by those newly received into the fellowship of the outward Church, fragments of which are to hand,

There the seven sit in that front row, about sixty Christian people, altogether, being present. One after another they rise to confess that Name which to them also has become the sweetest.

An old man, sixty-seven years of age, by name Yang-ta-ie, was the first.

“I trust JESUS to forgive my sins,” said he. “I have given up the false for the true. My heart is in earnest.”

Of him Mr. Williams speaks with warm affection: “I am so glad that he was the first Chinaman I have had the joy of baptizing, for I have been specially drawn to him; indeed we all have. He gets no support whatever from us, nor is it any pecuniary gain to him to have become a follower of JESUS. He has had to endure persecution, and is called a madman; but he does not mind what the people say. He boldly testifies for the LORD in our guest hall, in the tea shops, and elsewhere. He made a clean sweep of all his idolatry last spring, burning all his idols, ancestral tablets, etc., in our courtyard, and severing himself from the idolatrous guilds to which he belonged, although this latter step cost him 20,000 cash. It was a touching sight to see this old man come forward in the most reverent manner to be baptized.”

Beside old Mr. Yang, is a man, Peh-hua-tsiang, who used to paint paper idols, but now makes his living by painting scrolls, letters, etc. He works at times for the Mandarin, and has written a book against

the making of idols, to which the Mandarin has set his official seal! It is well known in the Yamen that he has given up his idol work.

“Last year,” said Peh, “I came here and heard the Truth. At first I could not understand. When I understood, I gave up my false practices. I exhort each one not to fear, but to trust JESUS. I used to paint idols, but have given up all this, and the LORD has prospered me. I am better off than I was before. ‘If I give up making these idols,’ I thought, ‘what shall I have to live upon?’ But since I stopped, the LORD has supplied all my need.”

At first Peh could not bring himself to destroy the idols which he had put away. Idols are nothing, but the evil powers behind them are very real, and a new convert must commit himself very fully to God if he would go unharmed. Perhaps it is the realization of this that makes these Chinese Christians come out so much more brightly than many Christians at home. In May last, however, he became very ill, and, as he lay at the point of death, he yielded fully.

But perhaps the most remarkable testimony of all was that of one of the women. Mrs. Loh (or in the picturesque language of the country, Loh-ta-sao, our elder sister Loh), a country woman, who has been coming about them for several years, said:

“I am stupid, but I have repented and trusted JESUS. I follow Him, and am not afraid of suffering. I thank God for saving my soul and opening my mouth to speak for Him. Formerly I was following the devil. I had a serious illness. I was in bed, and had no medicine. I said to the LORD: ‘LORD, Thou canst heal me.’ I was so ill that I could not lift a cup to my mouth. I heard a voice telling me to get up; and I knew it was the LORD's voice. My people said I was mad, but I got up and prayed. I perspired, and was soon better. A day or two after, with the help of a stick, I walked to the city. While I was ill, my son made a vow at a temple that if I got better I should give so much money to the temple; but I am never going to give it. I shall never forget the LORD's grace. He has saved my soul.”

The quiet woman who follows is persecuted by her husband. Her testimony lends a sweet confirmation to the foregoing.

“I was formerly in the dark,” she says. “Mrs. Loh brought me to hear the Truth. I mean to trust the LORD to give me His HOLY SPIRIT. I have only just begun, but I trust the HOLY SPIRIT to lead me.”

O happy Loh-ta-sao! The LORD give thee evermore to hear His voice, and to bring many another to the feet of JESUS. “They that turn many to righteousness” shall shine “as the stars forever and ever.”

And now Mrs. Pei, one of their servants, has her word along with others.

“I was once in the dark and did not understand. I heard God's Book, and the HOLY SPIRIT led me. I thank God and JESUS that my sins are all perfectly forgiven.”

This Chinese woman's prayer on the Saturday evening was very touching. “I am saved,” she said, while praying for her family. “but I am only one, as Noah was; yet all his family were saved through him!”

“You can easily understand,” continues Mr. Williams. “how our hearts overflowed with joy and praise, as we heard these dear babes in CHRIST, who had so recently been in the darkness of heathenism, confess their faith in our blessed LORD, and their determination to follow and live for Him.”

The afternoon was devoted to a regular testimony meeting—“quite a new thing here”—at the close of which four came forward to put down their names as enquirers. In two of these the LORD “seems to be doing a real work.”

An old woman, formerly a Roman Catholic, and baptized a year ago, said she had been a vegetarian, but that now the more she heard and read the Word of God, the more she wanted to hear and read. Of her it is remarked: “On Monday she came to our house, saying

an angel had told her that idols were going to be burned here that morning!" And so they were!

Mr. Shao, our helper, said:

"I have been a preacher of the Truth for years; but, like everybody else, I had a beginning. I was teacher of a boys' school, a vegetarian, a fortune-teller, a sorcerer, etc. A Christian named Wu invited me to the Hall at Han-chung, and he used to come and talk to me. He led me to burn my idols. I lost faith in them as I saw one after another take his idols in a basket to the Hall, and there burn them. Mr. Easton hearing of this spoke to me. But I was all in a mist. He led me into a clearer understanding, and now I trust the LORD."

A Mrs. Chung now got up to say that she too "trusted JESUS to forgive her sins;" and told how four or five years ago Mrs. Loh (above referred to) had brought her also to the Hall. An idol which she wished to destroy was duly burned, as after related.

And the tailor's wife said:

"I am following JESUS. I shall not go back. My husband understands but cannot speak. Our whole family, my husband and son will be saved."

But the worthy woman took too much upon her, for her husband arose straightway to say himself, "I believe in the LORD."

The blessing did not cease with the day. Mr. Williams writes after-

wards: "We are still feeling the presence and power of the HOLY GHOST very manifestly in our classes and daily services."

At Miss Fowle's women's class, as in other meetings, the HOLY SPIRIT came again with searching and sin-convincing power. One woman broke down, crying, "LORD, forgive my sins; I am a great sinner." "I have a covetous heart," was the deep confession of another; while Mrs. Chung was moved to confess: "Thou knowest LORD, I have spoken unkind words to people; I have hated them."

It was after this meeting that Mrs. Chung burned her idol.

The burning of idols, as already said, is no light matter. At such times the enemy of souls often makes his presence and power felt. The powers of darkness rise to withstand, and, like Pharaoh of old, pursue the man who, in the name of the LORD, and, through the power of His precious blood, thus definitely casts off for ever the sore bondage. Woe betide the man who burns his idols, but does not trust his God. The 115th Psalm was read, and after singing and a short time of prayer, a fire was lit in the court-yard, on which Mrs. Chung placed her idol, while the Christians all stood round praising God.

With a request for prayer on behalf of these babes in CHRIST, and others groping after Him, this interesting account of God's gracious dealing closes. "These are the droppings of the shower; we are believing to see far greater things." Amen.

Annual Meetings of the China Inland Mission

HELD IN ASSOCIATION HALL, TORONTO, MARCH 6TH, 1894.

EVENING MEETING.

MR. H. W. FROST, Home Director, occupied the chair. After a few minutes of silent prayer, the congregation was led by the Rev. T. C. DesBarres. The Scriptures were read from Ezek. xxxiv. 11. After the audience had joined in singing part of the hymn, "The sands of time are sinking," Mr. R. M. Hobson, an officer of the Chinese Customs service at Shanghai, and a grandson of the Rev. Dr. Morrison, the first Protestant Missionary to China, was called upon and spoke as follows:—

I DESIRE to speak about the China Inland Mission from the standpoint of an independent observer; and I am very glad to have this privilege. It seems to me that very often things should be said that are not said because there is nobody to say them. They should be said by one who is not a Missionary himself and by one who knows the facts. Now, I think I answer to that description. I am not myself a Missionary, and I have an advantage in speaking on an occasion like this, because I am a sort of outsider with an unbiased mind, an independent witness of what I see and know. For about a quarter of a century I have been in touch with the China Inland Mission. Many of its members are my dear and close friends; and, as to acquaintance with the membership of the Mission, I imagine that with the exception of Mr. Stevenson, the Director in China, nobody knows so many members of the Mission as I do. At least, I fancy so, for I have met so many of them and have the privilege of knowing so many by name and in person. Therefore, friends, from this standpoint I think I can in a few words draw your attention to some points that ought not to be neglected. Now, I am sure we are all of one mind in that we do not want to glorify a Mission any more than to praise an individual. But there are some things that seem to me to show the LORD's favor and blessing to this Mission that ought to be mentioned; and it seems to me that I can mention them when other people can not. But let us remember that this is an evidence of the

LORD's goodness and of the LORD's favour; and, therefore, let us give the glory to GOD and to nobody else.

If somebody should come to me and say: "Now, in your experience of this Mission what do you think is the outstanding feature?" I would certainly say, "The chief point in it is its deep spiritual tone." It seems to me that GOD has given grace not only to the leaders of the Mission but to the rank and file, to the most junior recruit even; and I think we may call this the blessed fragrance of a holy life, which influences people without their knowing it. Now, dear friends, this is a very important thing. Service for GOD without a divine flame of fire in the heart does not amount to anything; and it seems to me as if the LORD had given to this Mission particularly prepared workers, whose souls He has filled with divine grace in an especial manner. I think there are some evidences—some outside expressions of it—that I might mention to you. In all my experience I have never come across and I have never heard mentioned any member of the China Inland Mission who uses wine or beer, or liquors in any form. And, again, I know of only one man whom I think may perhaps be a smoker. And then as to that coming out into the world and into society which is so terribly destructive of spiritual life, not only in Shanghai but also in Toronto, there is this to be said, that when our friends go down to the ports, they go about in their Chinese dress just as they have been accustomed to do in

their homes in the interior; and they go about with a calm disregard of the contemptuous sneer of our fellow-countrymen who despise a Missionary. I am sorry to say that a Missionary in China is often despised by our fellow-countrymen, and there is a cross to be borne even in that way in the "Far East."

I would like to draw your attention to another point which has impressed my own heart very much. I would call it the reflex action of this Mission. It is an Inland Mission,—a Mission to the Chinese; and yet it is a very distinct blessing to our fellow-countrymen in the East. You know it is necessary to have business stations at the ports, which may be described as distributing centres. There are six or seven such stations in the Mission, and here there is always one—sometimes two—Missionaries stationed to do what we may call business; but, as it is their business to serve GOD as far as they can, we always find that these Missionary centres are places where GOD's presence is, and where there is much blessing. I have often said to myself, "What a blessing this Inland Mission Home is to Shanghai!" It is a centre of spiritual life. Whenever we meet with a China Inland Missionary, we know just where we are, and what we have to expect. We find a man who believes in the old, old Gospel,—who believes that there is a blessed salvation for every sinner through the blood of the LORD JESUS CHRIST; who believes in the old Bible, and in every bit of it, and in the power of prevailing prayer. As soon

As you see anybody who belongs to the China Inland Mission, you have at once a consciousness that you are at home with them, and you are in touch with them at once, because you know where they stand, and how they feel.

Now, may I present still another point to which I would like to direct attention, and that is, the blessing of wisdom which has been given to the leaders of this Mission. I think this Mission—I am speaking as an independent observer—is not absolutely perfect. I do not know anything in this world that is; there is a taint of the human element in everything; and I do not say—none of us would like to say—that there are no mistakes made, or that there is nothing wrong about the Mission work. But I do want to say this, that, when you think of everything, and consider all the points, it is wonderful what wisdom, and what grace, God has given to the leaders of this Mission. What a measure of success has attended all the operations of the Mission! We want to give God the glory for that. It is not human wisdom, but it is Divine wisdom, and we must not overlook that fact.

Then there is this point: the good health of the Mission. It has been said by some parties that

there is a large percentage of sickness among the members of this Mission; but the real facts are the other way. Considering the number of the Missionaries, it is wonderful how little sickness there is, and this distinctly manifests the hand of God. I wonder if you ever tried to picture to yourselves the conditions under which the C.I.M. Missionaries live. Just try to picture to yourself what you have heard about the state of a Chinese street, where the very primary laws of sanitation have been disregarded for centuries. And think of the food, always plain, sometimes coarse. This thing alone would be very likely to sap the ordinary health of most people. I wonder if you have ever allowed your minds to think of the loneliness of life in a Chinese city. There is one brother, I believe, who has been in the city of Ta-li Fu for nine years, and perhaps he has in that time seen nineteen faces of his fellow-countrymen; and, as Miss Guinness was reminding us this afternoon, there are about thirty stations in China, in each of which two or three ladies are working, far away from all those privileges and blessings which to us are almost commonplace, being so accustomed to them. Just for a moment let the thought of this lonely life

enter into your minds and think of the dead weight of heathendom upon the soul, and you will have a very good idea of what it must be to your fellow-countrymen to be surrounded by thousands upon thousands of those who have absolutely no sympathy with you, surrounded by a dense mass of human beings, by whom your thoughts are all misunderstood and twisted, and your acts misinterpreted. Oh, the weight of heathendom upon the sharp edge of your spiritual life! It is very deadening. And I want to say this to you, dear friends—these Missionaries have been kept by the hand of God in health under just such unfavourable circumstances, and I want you to think of our dear brothers and sisters, as they labour in these far-off cities, and pray for them as being flesh and blood like ourselves. Do not let us think of them merely as members of a Mission, as mere entities,—but as living souls, whose hands it is our blessed privilege to hold up in prayer, and by discriminating sympathy.

Praise God for all that He has done through this Mission! I praise Him for the blessings I have myself received from the members of the China Inland Mission!

The Rev. Dr. Wardrope, of Guelph, addressed the meeting as follows:

MR. CHAIRMAN AND DEAR FRIENDS,—Our brother Mr. Hobson, who has just spoken, has carried me thoroughly along with him in all that he has said. And he has indeed anticipated me in much of what I was disposed to say. I give thanks to God for the interest in the China Inland Mission that is proved by so large a meeting as this, on such a wet night. But far more do I bless God for the spiritual quickening which He has imparted, and that he will still impart to many by means of those who have been labouring in connection with this Mission, that has been so largely honoured. Mr. Hobson spoke about the blessing he had himself received from those in connection with the Mission from intercourse with them. If I may be allowed a brief personal reference, I may say that I shall never forget the first opportunities that I had of intercourse with our brother who has been honoured of God in the conduct of this Mission for so many years. I shall never forget those hours that we had the opportunity of spending together; also the similarly delightful, and, I trust, profitable intercourse I have enjoyed with you, Mr. Chairman, and with my brethren Mr. McCarthy and Mr. Steven, and the sisters connected with the Mission. I thank God for the opportunities with which He has thus favoured me. I am going to say a few words as a kind of outsider like Mr. Hobson. If he is an outsider at all, he is such an one as we need to have in China by the hundred, and such an one as we need to have by the hundred likewise in Canada. In the sense then of not being intimately connected and directly associated with the China Inland Mission, except by the most loving sympathy, I may be allowed to say, while continuing my life-long interest in the denominational missions of the church with which I am connected—and I never need to speak a word about that among the men and women to whom I am known—that the China Inland Mission, in my judgment,—and I have had wide opportunities of observation—so far from interfering with the operations of any other Missionary Association, has been in many ways directly helpful to all our Missions. That is my deep conviction which I now express without hesitation, and I thank God for the fact.

Then, sir, coming to the wider aspects of the matter—the responsibility resting upon us all. We need to be filled with the missionary spirit. We need to be possessed by it. We all need to be in living and loving sympathy with our blessed LORD in His desire for the salvation of the heathen millions that are perishing. He has asked for them; and the FATHER has given Him the heathen for His inheritance—He has given them in covenant—and the uttermost parts of the earth for His possession. But for the want of hearty co-operation

on the part of those who ought to be at one with Him, they are not evangelized. Our LORD does not expect that all men will have become Christians before His return. If we expect that, we have no warrant in the Word of God for such an expectation. If we are deceived with regard to this, we are deceived willingly. But our LORD *does* expect that every mountain and every valley, every hill and every plain, every tribe and every tongue will hear the glad tidings that He is SAVIOUR, LORD and KING. His Gospel is to be preached as a witness unto all nations. For this, His Kingdom is delayed; for this, the wheels of His chariot tarry; and, I believe, this conviction is deepening in the minds of many, and has taken possession of the minds of many more in these days than at any previous period. And whatever may be said, and said with all truth, about the claims and needs of those at home, this will never cease to be true—that while all at home have, in one way or another, in hymn or in prayer, or in sermon, or in private appeal, heard about JESUS as a SAVIOUR, there are hundreds of millions of our fellow-men who are as ignorant of the way of life and salvation through JESUS CHRIST as on that day when the word of power came to Paul, saying, “I will send thee far hence unto the Gentiles.” And with regard to these perishing millions our LORD says to us: “Go ye into all the world and preach the Gospel to every creature.”

You remember that touching passage that was so appropriately read by the Chairman this afternoon about the Church at Antioch waiting upon the Lord, ministering to Him, praying and fasting, and the HOLY GHOST said, “Separate me Barnabas and Saul for the work to which I have called them.” How might the members of that infant Church have been expected to feel? How may the churches in our own day be expected to feel in such circumstances? We know how many of them do feel. The Jews then in Antioch might have said, and well said, “These are the very men who are needed here. There are thousands in Antioch who have never heard of JESUS as a SAVIOUR. Barnabas and Saul are just the men who are wanted here. If Cyprus and the mainland adjacent must be visited, why not send Manaen or others of the brethren, and leave Barnabas and Saul here where they are so much required?” But notice what they did. We are not told what they said; we are just told what they did. They prayed and laid their hands on them, and sent them away. So ought it to be with us in regard to those about whom the HOLY GHOST is saying: “Separate me these brethren and sisters for the work to which I have called them.” When these brethren and sisters are ready, it is ours to lay our hands on them and send them away.

Mrs. Hudson Taylor was then called upon, and, after offering prayer, she said :

DEAR FRIENDS, I am very thankful to be here to-night. I have often heard of the good meetings you have had in Toronto; and now I am so glad that, in God's goodness, I am permitted to see you face to face, and be in this hall with you. It has been impressed upon my mind afresh of late that we live in days of great privilege, and that we may expect to see wonderful things, and that, too, very soon. Oh, that the LORD may have all our hearts at His disposal, ready for what He can do! As I look back to the time when I first went to China, now nearly twenty-eight years ago, and think of what God has done since, and of what He is doing now, I cannot but be full of praise. When the China Inland Mission was first formed, and the thought of going into all the provinces was spoken of, and of ladies going inland, people thought it was wrong to think of it—that it was impossible. But God has done far more than the largest thought that He gave to His children then. But what strikes me most is that the work accomplished has just been a preparation, and that now is our glorious opportunity, if only our hearts will take hold of the Living God. I do thank Him for bringing so many of you here. I thank Him for the increasing interest that has sprung up about Missions; and now, dear friends, let me repeat, now is our opportunity. I want to impress upon you that little word *now*. Now if we pray, now if we do just that which God may put into our hearts to do, I believe there never was such a time of possibility. The seed has been widely sown; the doors are open. It is easy to travel now, and we can get to China quickly. The path is open in every way for the work. But, as you have been reminded, it may not be long that we shall have this wonderful opportunity. Must we not then seize it? Oh, that God may take hold of us for His own purposes!

I would like to say a little word to any mothers and fathers, and any young people who may be here, just to encourage them. You need not be afraid of what your children may meet with, and the young people need not be afraid to trust in God and go forward. God will bless those who go; He

will take care of them, and He will teach them precious lessons. I went out when I was young, and I had not all the privileges that we have now-a-days. But God was so good to me; He taught me many lessons that I do not think I ever would have learned if I had stayed at home in privileged England. It is good to be lonely sometimes; it is good to be alone with God; it is good to be put in new circumstances, and to have difficulties, just to prove how He can help one—how He can meet one's need—how He can take up such poor, weak instruments and use them as He will. Do not think, any of you, that you cannot be used. Just ask the LORD; for He sometimes uses very unlikely ones. He loves to use the weak ones, the humble ones; not those who think themselves fit, but those whom He makes fit by making them to feel their need first, because the work must be all of Him.

And there is such need for workers, and for all sorts of workers. Will you not, dear friends, each one of you, ask Him what *you* may do to meet the need of all those poor Chinamen and Chinawomen, and those little children? Our hearts are aching for the little children who are daily being taught to worship idols, instead of being brought up to know and love the LORD JESUS. Won't you pray for them? And perhaps God has somebody here who might go specially to the little ones. I think I may say that all of us feel that it is the greatest privilege that God could have given us, to open the door, and to lead us to go out by it. We may trust Him all the way for the guidance, for the help, for everything that we need. We may prove Him, perhaps, more if He allows us to go, than we possibly could if we were serving Him here. Oh, that we may all of us just have this need of the world more upon our hearts, that we may have fruit in heathen lands, and in that great day rejoice together!

We do thank God for all the sympathy, and love, and prayers that He calls out for us all over the world. I may say few are so rich as we are; and we do thank you, dear friends, for all your sympathy and love, and for all that you are doing for China and the Chinese people by your prayers.

After referring to the good work of the C. I. M. Prayer Union, the Chairman called upon Mr. Hudson Taylor, who spoke as follows :

I WOULD like to say a word to you about one reason why many of us are going to China in person, and I am glad to see that I am speaking to a good number of young people whose lives are yet before them. God's Word asks, "What shall it profit us, if we gain the whole world, and lose our *life*?" I believe this is the meaning of the verse. We are the LORD's already, and it is not a question with us of losing our souls. God has saved them, and are they not His? Our souls are very safe; but what about our lives? Are they hidden with CHRIST in God? Oh! it is possible for the soul to be saved and the life to be lost; terribly possible! One little life God has given us; one little life, oh, so short! One little life to be spent for Him; how is it to be spent? It is not always a lasting blessing to people to inherit a fortune. How many people have received a fortune, and it has not been a blessing to them! They have not known how to use it or invest it. They have not had the wisdom to put it into the hands of those who could have shown them the best way of investing it. Don't let us make that mistake with the one life God has given us. Let us hand it right over to the LORD; He knows how to take care of the life—how best to utilize and invest it. The life He invests is well invested. He can give good security, and good interest, too. Now I think it is a commercial axiom, that in proportion to the largeness of the interest is the smallness of the security. But it is not so with the LORD. I do not know what your rate of interest is in Canada.

GOOD SECURITY AND HIGH INTEREST.

If you can get good security and five per cent. on your investments here, you do better than many of our business people do in England. Our LORD gives good security, and does not offer five per cent., or ten per cent., but ten thousand per cent. You might have a share in a gold mine, and it would not give you as good interest as that. One of our dear workers, Miss Annie Taylor, of Thibet, wrote me that she was quite alone; there was no Christian worker there with her at all. She said, "Have you ever thought what a rich interest God gives us for investment, when we leave our country and our friends—our all for His service? Has it ever occurred to you that one hundredfold is 10,000 per cent.?" She had to go right away from all her fellow-missionaries, into a place where no one else could follow her, to seek the souls of those poor Thibetans; and there the LORD taught her that one hundredfold was 10,000 per cent. It is my experience that the LORD gives very liberally. When I went out forty years ago, I left a very loving home, but I have found many homes instead wherever I go, and there are very few

places where I have not found many friends, who are all so kind to me. And I have found fathers and mothers, and sisters and brothers in all these homes. Oh, it is so delightful to be loved! I do not think there is anybody richer in love than I have been. The LORD has taken me into many lands, and He has permitted me to preach the Gospel, through interpreters, in many languages that I do not know. Oh, my dear young friends! if you want to get blessing and friendship, and real joy, give yourselves right over to the LORD, and let Him do with you just what He likes; for what He likes to do with His people is the very best thing for them. Our Heavenly FATHER makes no mistake; then let us give ourselves right over to Him for this life. If we have not the whole life to give Him, let us give Him what remains.

FOREIGN MISSION SERVICE AT HOME.

And then there is another thing I want to suggest to you. We need persons who will consecrate their lives to foreign mission service at home. I think we do not always fully realize the privilege of such service. The tree needs to have just as many roots under the soil as it has branches in the air. If it were not so, what would become of the tree when a great storm comes on? It is, therefore, the privilege of some to consecrate their lives, their thoughts, their prayers to this service at home. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bedrooms, or by old people, or by those who are very poor and have not much to give; but they give the LORD what is most precious—a true, yearning heart, a constant remembrance, a constant prayer. Perhaps there are some here whom the LORD is calling to spend the rest of their days in a peculiar manner in labour for China, who will never leave Toronto. We shall become rich if the LORD gives us many such. I am very glad to hear of the "China Inland Mission Prayer Union," and of its success. And thus God has wonderfully blessed us. He has "blessed us with all spiritual blessings in heavenly places in CHRIST." He has given us all things that pertain to life and godliness. He has made us absolutely rich; what for? That we should keep it all to ourselves? No; that is *not* His purpose. The anointing oil that was poured on the head of the high priest was not for the head alone; it descended to the very skirts of the garment; and so also the anointing that He gives to His people is not for themselves alone. "He that believeth on Me," says CHRIST, "out of his belly shall flow rivers of living water." God has blessed us that we may be blessings to others. Let us

each one seek from God the privilege of being a blessing in the way in which He will permit us to serve Him.

Now, many of us here are very familiar, I doubt not, with the China Inland Mission. But I should like to dwell on a few points concerning it, as there may be some who do not know them.

POINTS CONCERNING THE C. I. M.

Many years ago, God was pleased to lead us—by His HOLY SPIRIT, I am sure—to form this Mission. And we were led to form it as an *inter-denominational* mission, not an *anti-denominational* one. It was inter-denominational from the first in principle, and has become fully so in practice. Have we ever found any friction to arise from members of different denominations working in the one Mission? Would to God there were a little more danger of it! When you are several weeks distant from your nearest neighbour, there is not much danger of friction. I would ask your prayers that the LORD may thrust forth many, very many more labourers into every mission, and society, and branch of the Church; and into the China Inland Mission, too. Our dear workers have every opportunity. Take, for instance, the great Province of Sz-chuen, and compare it with England, on the same scale in the corner of this map. Just see what a great country it

is in comparison—so very much larger. Now, you will notice the river that runs into the Yang-tsekiang at Chung-king. That divides the province into two halves. Now look at the smaller—the eastern half. It is half as large as England. There all our workers are Episcopal clergymen and laymen. Spiritually they are assisted and superintended by Bishop Moule, of Mid-China; and God has used these workers largely, and is doing a most blessed work through them. Go a little farther, and you will see the Province of Yun-nan. The Eastern half of this Province is worked entirely by the Methodists. Now these two do not clash at all; they are not working in the same districts; and, moreover, they are working in perfect harmony, and even assist one another considerably. Again, further to the west, there is a large district where all the workers are Baptists.

And then take the north of Ngan-hwui; there the workers are all members of the Presbyterian denomination. At the beginning of our work, we were not able to go inland, and not able to separate the stations by such wide distances as we can do now; but from the first we have had workers of various denominations working simply as evangelists, and subsequently forming churches of converts, over which pastors have been ordained. In many cases, those who have first worked as evangelists have afterwards taken the pastoral charge, and we have now over one hundred organized churches, with over 4000 communicants. And I suppose there is still a larger number of candidates for baptism who, for various causes, have not yet become members of the visible Church. Many women are unable to go forward for baptism, as their friends would not allow it.

MANY ISOLATED BELIEVERS.

Many are in remote places where they have never heard such a word as baptism. Men have been found who have gotten hold of the truth, and have been serving the LORD JESUS for twenty years, and yet know nothing at all about church membership. When, for the first time, a Missionary happens

to go into the part of the country where they are, the work among them is very cheering and encouraging; and so it is all throughout China.

Now, about the workers—where do they come from? They are, as I have said, members of various denominations, as all denominations are represented amongst us; and also they come from many different countries, and so the Mission is not only Inter-denominational but also International. We have Russian subjects—from Finland, members of the Free Church of Finland. Then Sweden has sent us a large contingent; and not a few have gone out from Norway. We have some excellent workers from Germany—many of you know what they are—devoted, simple-hearted Christians, who make splendid Missionaries. Switzerland has given her contingent, too. Of course, we have workers from England, Scotland, Ireland and Wales, and some fifty from North America in connection with this branch of the Mission, of which our dear brother in the chair is now the Home Director. Well, besides these we have over fifty Scandinavians who went out in connection with a Committee formed in Chicago, a good many of whom have made good workers. Then we have workers from New Zealand, and from Tasmania; and five of our Australian Colonies have sent a contingent through South Australia. There we have a branch intimately connected with the Y. M. C. A., and one who comes from it is supported by the Association,

and others are locally supported. We also have other Missionaries from South Australia. There are devoted clergymen who went out after my visit to Australia; one is from Ipswich, Queensland. I have often wondered how he felt in a remote part of China, and in very different circumstances from those in which he had been living before. The garden of his vicarage was one of the finest I have ever seen—a terrestrial paradise.

FROM QUEENSLAND TO SZ-CHUEN.

He had also a beautiful little church, with a stipend of five hundred pounds a year. But he laid it all on the altar. I had a letter from him lately, in which he was thanking and praising the Lord for taking him out there. His work was becoming more and more precious, and he could never, never go back again to the old employment while he saw the

great need of the multitudes around him. Another of our workers in Eastern Sz-chuen left a vicarage in the Town of Leeds, Eng., to go to China. I also had a letter from him—it may be three months ago. He told me that he and his native helper had put the Gospel before fifteen thousand visitors during the last twelve months in his guest hall. His house is favorably situated; and people from two hundred different cities, and towns, and villages had heard the Gospel. He had taken their addresses and registered them; so that, in taking tours in various directions they might know on whom to call and who would be their friends. As he described the first baptism that he had personally performed his heart overflowed with joy. God has given great blessings in this way, but it only makes us all the more hungry and thirsty.

We have been praying very much for some time for a forward movement. We have over six hundred workers at present in the China Inland Mission from Europe, and from America, and from Australasia. We have three hundred native workers besides, ninety-five of whom are supported by churches in which they are labouring or are otherwise self-supporting. But the country is so vast that Western and Northern China to-day has not one worker for every five hundred towns and villages. Now, my dear brothers and sisters



THE C. I. M. COUNCIL FOR NORTH AMERICA.

Rev. F. A. Steven. Mr. A. Sampson. Rev. J. McCarthy. Mr. J. D. Nasmith. Mr. Henry O'Brien.
Mr. W. Ferguson. Mr. J. J. Gartshore. Rev. J. Hudson Taylor, M.R.C.S. Mr. H. W. Frost.
Mr. Ed. Savage. Rev. D. McTavish, D.D. Rev. H. M. Parsons, D.D. Mr. Jas. Cavers. Rev. Elmore Harris, B.A.

ought these things so to be? I am sure you must feel that the great heart of love up there is not satisfied. What is our estimate of the preciousness of the blood of CHRIST? Because we are practically estimating it lightly if we leave any sacrifice unmade—any step untaken by which we may make that precious blood known where it is not known. Oh! will you think and pray about this! Ask yourself, what is the blood of CHRIST worth to me; and what is it worth to me to send or carry it to those unblessed souls who live in any of the five hundred towns and villages mentioned, and not these merely but in ten thousand towns and villages not yet reached by the Gospel.

SEVENTY ABORIGINAL TRIBES.

There are about seventy aboriginal tribes in China, north-west, south and south-west, who are not yet reached. From one of these tribes God has given us six converts. The language is untranscribed to writing as yet. There is not one word of the book of God yet translated into that language, and no one at present is sufficiently well acquainted with the language to attempt a translation into it. The few converts we have in the tribe are those who have learned sufficient Chinese to hear us intelligently in this language.

Then there is the great Shan race. An American Missionary, Dr. Cushing, has translated the Scriptures into their language, and work has been done among them in Siam and in Burma, but none among the hundreds of towns and villages in China. The Laos people have a system of writing of their own. What may have been done for them in Siam I do not know; nor if anything has been done in the way of translations. There is not a single Missionary in China labouring for the Lolos or Laos people, though these are to be found in large numbers. They are now in a state of freedom after having been in a state of servitude to China. There is much that is fine and noble about them, as well as much that is base and degrading.

There are many other tribes in similar destitution; and in appealing for them I am not appealing for single communities or families or individuals, but for whole tribes to whom the Word of God has never been taken, and for whom no crumb of the Bread of Life has ever been broken by anyone from any part of the world. Ought this to be? Are there not young men—young men of ability—young men who have had the advantage of college education, both among you here and elsewhere, who would delight to take up this as a life-work—to become the apostle to a tribe and to carry the Word of God—the Living CHRIST, among the people who have never heard of Him?

The audience then joined in singing the hymn:

“ Oh! where are the reapers that garner in
The sheaves of good from the fields of sin.”

Prayer was offered by the Rev. G. J. Bishop, of the Queen Street Methodist Church. Miss Geraldine Guinness, being called upon, spoke as follows:—

ABOUT thirty-three years ago my father and mother made their first home in this city; and it is a peculiar joy to me to be here to-night for the first time, and feel very near to it in heart as I recall, what I have so often heard them tell, about the blessing God gave them in Toronto when they came here to preach the Gospel as young evangelists. My eldest brother was born in this city; and a lady told me this afternoon that thirty-two years ago she saw him as an infant, very soon after he came into this world. I know him now as a leader of Missions in Central Africa, and as an evangelist whom God has widely blessed in England. It is very wonderful for me to think of the small beginnings from which these movements grow; and I want to say to fathers and mothers here that very soon your little ones now in the nursery and school room will grow to be the men and women of the next generation. A few years pass over and things are changed, and the children of to-day will have to take the positions of those upon whom now rests the burden and heat of the day. Fathers and mothers here, What do you want your children to say of your influence upon their lives? They will be looking back upon that influence when, perhaps, you have gone to your final homes. If you want your children to rise up and call you blessed, as we do to-day; if you

want them to feel, as we feel about our parents, that they have been the greatest earthly blessings that God has given us, set before them now the example of whole-hearted consecration to the service of God and of thorough devotion to His cause. I would like to say a word about those beloved ones I have left at home so recently—only a month ago; and I want to say it, especially because my precious mother is now removed from the work of God by three strokes of paralysis that have fallen upon her. Her working day is done; but I want to say that the consecration of her life lives on; that we have never known our parents keep back anything from God; and it is the greatest blessing we ever have had, or ever expect to have, next to the blessing only of God Himself, that we have two such parents, and that they have given us with such freedom, with such prayers and blessing, to the work of God.

About ten years ago I first heard the call to go to China, and six years ago I went out to that far off land to give my life to the women of China. I joined the China Inland Mission for several reasons. I think the principal one was this—that I felt it gave a very wide opportunity for evangelization and for the use of whatever gifts God had given me for His service. I believed that the women of China were accessible to the Gospel;

WHO WILL VOLUNTEER?

I suppose that for these seventy different tribes at least fifty different translations of the Scriptures will be required. Some of them, it may be found, are sufficiently cognate; but others are so distinct that at least fifty different translations of the New Testament will be necessary; and in the year of our Lord 1894 this is an unattempted work. We have translations made by the Moravian Missionaries into the Thibetan language; but comparatively very little has been done for these people. It is a general opinion, probably, that the Thibetans are inaccessible; but one-third of all the Thibetan race is to be found in China proper, and they are perfectly accessible to anyone with the Gospel at any time after having acquired the language. Another third of the Thibetans are in British India and the Cashmere territory, and these also are accessible; so that it is only one-third in Thibet proper who cannot be reached just now.

Now surely these aboriginal tribes should be remembered; and I want to ask earnestly your prayers to God that He will raise up men and women who will give up their lives definitely to this work. I am on my way to China, hoping to meet in prayerful conference with our senior workers about the middle of April; and I want to ask your very earnest prayers that we may be guided of God in the measures to be taken to carry to some of these people the unsearchable riches of God's grace. I am very glad that an appeal has been put in a very prominent way in the edition of CHINA'S MILLIONS, that is published here, for a hundred consecrated young men. We must have men for this work. There is work also for which women are wanted. We do not want fewer women, but we want more men; and men who will not only be able to learn the Chinese language but to learn new languages, and give to the tribes still unevangelized, first portions and then the whole Word of God translated into their different tongues.

Now, here is something definite. Will you kindly remember this at the Throne of Grace, and definitely ask God, the Lord of the Harvest, to thrust forth more laborers—“willing, skillful men.” Oh! I do like that combination; you know it was promised to Solomon that he should have “willing, skillful men.” Some people are willing, but oh! how they do bungle! These “willing, skillful men” were promised for “any manner of service;” we need them in every department. Will you ask for them? If you do, you will share in the blessing on that day; for those who abide by the stuff will share with those who go down to the battle.

and that my life could be invested there to the fullest possible use. I believed that God had called me because of the great, great needs out there; and I also believed that by going to China as a Missionary—by laying my all, whatever it might be, upon the altar for His service, I should be drawn into a deeper knowledge of God and would have the privilege of more intimate communion with Him than I could have at home. And in all this expectation I have not been disappointed.

THE ROCK HAS OPENED.

China is far more open to women, and, of course, to men, than I ever dreamed it would prove to be. During the four years that I was there, it was my privilege to travel a great deal, to visit numbers of stations, as well as to live for some time in the interior, in a province that had been but little evangelized at that time. I have been asked to repeat some statements that I made this afternoon as to the accessibility of the people, because it is so little understood. Coming over from England to this country the other day, on board one of the White Star Line steamers, we had a little talk about missionary work in China, and a lady who was quite interested in the subject asked me:—“Can ladies really go into the interior? I had the impression that if you went

two or three days' journey from Shanghai your lives would be in danger and that nobody dare tempt such a thing." We go not merely two or three days but even six or eight months' journey to the interior. We travel with perfect safety, and even with a great deal of comfort; and wherever we go, from end to end of that great land, we find the people accessible to the Gospel—wonderfully so. Wherever I have gone the women have flocked in crowds to see us and have listened attentively to our message. Numbers come and go with but little interest, yet there are always some who stay as long as we remain in any given place, and even follow us from house to house, and from place to place, as far as they possibly can, to hear all we can tell them about the wonderful truths we have to bring. Let me tell you an incident that I am very fond of repeating because it is very dear to me. Coming down the great River Han, with another lady and our native helper, alone upon a native junk, we used to moor our little boat where the other boats were moored at dusk and spend the evening among the women who were on the boats all around us—travelling down these big rivers a number of boats generally

MOOR TOGETHER FOR FEAR OF PIRATES.

One night we were thus moored amongst other boats, and after supper the women came in to see us from all the boats around. We had a good evening, talking with large numbers who crowded to our little boat. Amongst these were four women from the next boat who seemed particularly interested in the Gospel. They listened with remarkable attention, and stayed on until quite late, after the other women had left us to go back to their boats. At last they said "good night" and stepped on board their own boat, which was alongside of ours. We had had a good deal of freedom in telling them of JESUS, and had taught them several little sentences giving the Gospel message simply and clearly so that they might remember. We had taught them a brief prayer; and, oh! we hoped so earnestly that the things we had said might remain in their hearts. Early in the dawn of the following morning I knew that we could have to part on this great river, never probably to meet again until in the life to come, but we hoped and prayed that the truth might abide with them. In the night, as I was lying awake, I heard a slight noise, which I found to be in the boat alongside of us. I heard the women talking to each other, and one of them said: "These are wonderful words we have listened to to-night; I hope we shall not forget them. Will you try to remember what they have been telling us." After they were silent a young girl on the boat, who had been with the other women, began to say over to herself softly the four little sentences we had taught them, comprising the truth of the Gospel.

"JESUS LOVES US." "JESUS CAN FORGIVE SINS." "Jesus tenderly cares for us." "After death He sends us to heaven." Again and again I heard her repeat these four little sentences so full of meaning. We had explained their meaning, so that I believe the message was written on her heart, at least. Lying there in our little boat, in the darkness of that quiet night, my heart overflowed with joy in the assurance that we should meet these dear women again in the bright beyond. Now, wherever we go we come in contact with cases like these; and, when we settle in the inland cities, the

women come to us in large numbers, giving us grand opportunities of helping them. We hear a good deal in America about

"THE LIGHT OF ASIA,"

and about Buddhist Missionaries who have come over here, and are trying to spread Buddhist teachings, as if there were anything in them! Oh, friends! we who have lived in that country and have stood in those Buddhist temples, who have loved these women in their darkness and in their need, have stood by their death-beds, and have seen them going out alone into the darkness of a Christless future, and have been wanting to wipe away their tears, we have felt the advantage of having some real "Light"—the real light of the love of JESUS CHRIST—for these poor souls. We have seen no hope or comfort in that dark, dreary system of fear, and superstition, and degradation. We know nothing, nothing, *nothing* of the "Light of Asia!" We have seen nothing but sorrow, darkness, need and fear; no ray of hope—none whatever. No words can express how dark that darkness is, or how great that need. I remember once being called hurriedly to see a woman who had taken some poison a few hours before, to put an end to her life, because of the misery and wretchedness of her home. I went with all the speed that I could, and found that it was a wealthy mansion standing outside the city gates. When I got there I was led into the front court-yard; and there some ladies of the household met me and said; "Oh! do make haste; we feared it might be too late, but we want you to do all you can to save her life." They led me hurriedly across the second court-yard to the house where the women lived, and there, as I came near the house, I saw lying in the door way this young girl who had taken the poison. They had laid her where the sunshine would fall on her, and she was covered with a quilt. I asked for the things I required, and went and knelt beside her on the ground. The crowd gathered around me—the ladies, the servants, the children, all in silence, to see what was going to be done. And in the sunshine of that Chinese court-yard I drew back from her face the covering they had spread over her. I expected to find she was in a serious condition, but I was not prepared for what I saw.

FOREVER BEYOND OUR REACH.

As the sunlight fell on that pale, beautiful face—for it was beautiful—and the masses of dark hair fell over the bedding, I saw she was gone! I touched the cheek, it was still warm; I raised the hand, it fell lifeless. She had just gone, probably, as we crossed the threshold. Her spirit had gone forever beyond our reach! I could not speak; my heart stood still for the great yearning and longing that I had. The women gathered around me:—"Oh! do make haste; oh, do give her some medicine quickly." The clamour and noise went on, but I looked up to them and said: "Don't you see she is dead? She is gone." "Oh! she is only just dead," they cried—"only just this moment—you can bring her back again. We heard only the other day that you had raised a woman from the dead. Her spirit is not gone far." It was a number of minutes before I could speak to convince them that it was no use, for she was beyond recall by us. But as the noise went on around me, and I looked upon that quiet face, I realized what nobody else there could realize—the great change that had come to that young soul! I realized that, as in this death

hundreds and thousands in China are slipping away beyond our reach day by day, hour by hour; a thousand every hour slipping away beyond the reach of help that we could bring them now! Oh, how it went right into my heart! If it had only been a few minutes earlier—an hour before—her life might have been saved—but we were just too late! Friends here, oh! will you pray for China? Will you think about those who day by day, in one ceaseless stream, are passing beyond the reach of our help? Will you ask God to help you, and to help us, to do what we do quickly?

And, now, when you pray for Missionaries in China, when you pray for us, will you ask God this one thing—that we may be kept in touch with Him, near to Him, and really filled with His spirit?

A SAD EXPERIENCE

Because, dear friends, it is no more difficult for Missionaries in China to get out of touch with CHRIST than it is for us here. And it is so possible for Missionaries in China to be in some inland station, surrounded on all hands by the heathen who are needing our help so much, and yet be cold and dead in heart and not be able to give them the real living love of CHRIST. Now, I suppose, there is not a Missionary anywhere who, some time or other, has not had that experience. I am sure there is not a Mission station anywhere in the world where Missionary hearts have not ached, where tears have not fallen, where men and women have not felt themselves powerless in face of the awful need of heathenism, just because their own hearts were out of touch with God. During my two years in the interior I often had that experience; but, at last, when I came down to the coast from the interior of Honan, God in His great mercy revealed Himself to me in Shanghai and gave my heart a new power—a new blessing—in such a way as to remove all fear; and now I can say to His praise that I am not afraid to go back to Inland China.

Now, I wonder if there is a heart anywhere in this great audience that knows that experience here at home. I wonder if there is anybody here who is conscious of a lack of that abiding union with CHRIST which you know you need. Oh! is there anybody here whose life is up and down, sometimes joyful, sometimes the reverse? Do you know what it is to be out of touch with the LORD JESUS sometimes? Do you know what it is to have no power in prayer, no special joy in reading the Word? Oh, brother and sister here! do you know what it is to have no power with souls to tell the Gospel—to talk to the Sunday School class, it may be, or in the evangelistic meeting—to have no power so as to see no results, no blessing? Oh, do you know what it is to long sometimes for communion with God and not be able to find it?

MY PERSONAL TESTIMONY.

Well now, in closing, I have one little word of testimony that I would like to leave with you, if I can leave nothing else. We may never meet again below. My experience has been very, very limited. There are infinite depths beyond that I know we may all go on into, but I have found that God did reveal to me some two years ago a deeper secret than I had ever known before, about a life of abiding blessing and communion with God. I was down in Shanghai, and I used to say to myself:—"Perhaps some day I may go home to England, and I may have the privilege of going to that wonderful Conference at Keswick, and

there, at those meetings, perhaps, I may learn the secret of deeper blessedness." But it was not needful to go there; it is not needful to go anywhere. In the quiet of our own rooms we may, all of us, get straight from God the very blessing we want. He loves to bless horizontally, but He loves to bless also perpendicularly; and it was there in Shanghai, when I was alone reading the Word, that I was led to study all the passages about the work of the HOLY SPIRIT. Have you ever done that? Have you carefully gone through the Bible, the New Testament especially, and studied all the passages that tell about what He was given to us to do? When I did that I found that what was said in the Word of God about His work was exactly what I wanted. Then, at last, I came to see three steps in this great matter. I saw that God was willing and prepared to give the HOLY SPIRIT in fulness to those who obey Him—if there is anything in our lives contrary to the known will of God we cannot expect to have this fulness and power, can we?—and when I saw this condition it was easy enough to spread out all my life before Him and ask Him to make it right in His sight. Next I saw that we must seek of God the fulness of the HOLY SPIRIT in our lives if we would know Him. And then,

furthermore, we must believe and expect that we may receive the promise of the SPIRIT through faith. I did that: I gave over my life to the HOLY SPIRIT of God then and there and asked Him to come in and fill my soul, and take possession of my life as never before: and I believe He did it. I did not feel anything different at all, but by faith I believed that it was so. And just then, to make sure about it, I asked God that He would graciously give me to see souls converted and saved as never before.

GOD'S WONDERFUL ANSWER.

We were holding some meetings at that time amongst sailors in Shanghai, and I asked the LORD to give me souls every day. That was Monday; and before the following Monday I had the joy of seeing no less than sixteen men and women converted to God. I had never seen such a thing in my life before; but sixteen men and women in that one week were brought to God through the power of the HOLY SPIRIT! Dear friends, time fails me to-night to speak about it, but I want to leave these few simple facts with you as a suggestion, that if you feel in your life any need of a fuller power, of a deeper knowledge of God and

of a more abiding union with CHRIST; if you feel a need of more power with souls and of power in prayer, seek Him, open your heart to Him—the HOLY SPIRIT of God; believe in His fulness; accept Him by faith; give yourself to Him just as you are; and take Him, though you may not understand it very much, just as He is, all that He is; and believe to see in your life the results of His mighty power.

There has been very much of failure in my life since that day; but I want to say that it has never been the same; and I have not the least fear to go back to Inland China, to the work with its difficulties as well as its blessings, having a deep consciousness of a new and living power through Him as a Person dwelling in my heart in a reality of fulness that goes on growing, and will go on deepening, I believe, as long as life shall last.

I love to tell what the HOLY SPIRIT of God has been to me. And, oh, that we may all know in our lives more and more of His individual presence and power to lift us up into the life He would have us live! Will you ask for us all as Missionaries, that we may know more about this—every one of us? because this is the only real power that can influence lives around us, and bring light into the darkness of those hearts that we go to bless.

A short time was spent in silent prayer, followed by audible prayer by the Rev. Elmore Harris. The meeting closed by singing, "Oh, the crowning day is coming," and the Benediction was pronounced by Rev. Dr. Parsons.

New Year's Day at Lao-ho-k'eo.

FROM THE DIARY OF MRS. H. A. SIBLEY.

THE New Year brings with it to the Chinese Christians a season of peculiar temptation and persecution. It is the one universal holiday of the year. Old friends and associates gather together for feasting and social intercourse; and families, widely scattered during the year, are re-united at this time. Opium smoking, wine drinking and gambling are almost always associated with these feasts; and the worship of ancestors and of the idols forms the centre around which all social intercourse at this period circles. A young convert who, in loyalty to his LORD, declines to worship the family ancestors at the New Year may expect to encounter much bitter feeling and even active persecution from the members of his own clan, and he may find that he has to face the choice between his family and his inheritance with idolatry, on the one hand, and social ostracism and poverty with CHRIST, on the other. Thank God not a few of our brethren and sisters in China have chosen to give up *all* for CHRIST and to endure bitter persecution rather than compromise with practices which conscience condemned.

It was in order to provide a "counter attraction" and to withdraw our Chinese brethren as far as possible from the miasma of idolatrous and vicious associations at this season that the Missionaries at Lao-ho-k'eo arranged to hold a Conference during the first two days of the present Chinese year, which fell on February 6th and 7th.

In an interesting account of the days' proceedings, Mrs. Sibley says: "They began to come early on New Year's morning, bringing their gifts and paying their respects by low bows and many good wishes. This ceremony being over we all sat down to tea and confectionery and had a pleasant, social chat." The time for the opening of the Conference having arrived the company adjourned to reassemble in the chapel, which had been

made bright with decorations for the occasion, in marked contrast to the heathen decorations outside. No less striking was the contrast between the music of cymbals, and flutes and drums played exclusively in the minor key, to be heard throughout the city, and the music of the two little American organs played by Mrs. Sibley and Mrs. Parrott, as they led in the service of Christian song. They had "three rousing hymns to begin with, familiar ones that all could sing. Those who sing in their hearts but growl with their voices were quite overpowered by the boys' class, the foreigners and the music. When we sang Christian words to an old Buddhist chant everybody was able to help. Two or three earnest prayers followed, and then the native evangelist opened the first subject, which was 'soul winning.' In his earnest talk he struck the keynote for the whole Conference, as he emphasized the fact that we are 'saved to save,' and that our religion is worth little if it does not give us love for the souls about us. As we listened to the hearty discussion which followed, when the brethren talked over methods of reaching the heathen, of 'catching men,' I wished that foreign Christians might have heard it and had the thoughts imprinted on their hearts."

After the spiritual feast came a good dinner of which all partook, and then Mr. Burgess gave them all some fun with his electric battery. "'Bible study' was the subject for the afternoon. Our teacher, Mr. Li, gave an address in which he made much of the aid of the HOLY SPIRIT in reading the Word, and the whole of his talk was a strong spiritual argument. In the discussion which followed, as different ones turned the leaves of their Bibles to find appropriate texts, they showed an acquaintance with the Book which would put to shame many Christians in America."

Dr. A. G. Parrott, a Missionary who is staying for a time with our workers at Lao-ho-k'co, exhibited a number of views with the magic lantern after supper, and the exclamations of surprise and the expressions on the faces of the people formed a large part of the evening's enjoyment for the Missionaries. The pictures illustrating the lives of Joseph and Jonah were specially appreciated.

"The old women who live at a distance spent the night here, and everyone was here in good time for the next day's proceedings, the order of which was much the same as on the first day. The subject for consideration in the morning was 'Prayer,' and the leader was a young man named Yang, one who knows and shows the power of prayer in his life. It was a happy time when one after another of the Christians told of the answers to prayer which they had experienced. Even the women could join in this testimony. If they could not argue, they could pray, and their prayers having been answered they could tell about it in a practical, straightforward manner that was most interesting."

The afternoon's subject was one which the Missionaries were all eager to hear, as it would show them how far the Christians had grasped and obeyed the Scriptural call to a life of separation from the sinful practices of the heathen around them.

"Local customs" was the theme, and the native doctor was the opener. "The practice of footbinding was considered, and the speaker could be very strong on this point as he is the first man in this district to take the step of not binding his little girl's feet. The debate showed clearly that all felt it was wrong for Christians to bind the feet. Time will show whether they are strong enough in CHRIST to live up to their convictions." It requires great moral courage and strong faith, for the Chinese to break away from old custom in this matter, as they will not only be subject to much ridicule and petty persecution, but their daughters, having large feet, will not be eligible for such good marriages as if they had bound feet.

Many other heathen customs were referred to and all were pronounced as wrong from the standpoint of Scripture, and all agreed that Christians ought to keep clear from these heathen practices. "Part of the afternoon's programme was a public examination in the catechism, of Mr. Sibley's class of boys, and the awarding of prizes consisting of Old Testament stories in Chinese, with coloured illustrations. In the evening many outsiders saw the magic lantern pictures, and we trust that many heard the Gospel thus who would not listen in any other way."



A MINING VILLAGE IN HU-NAN.

"To Live is Christ."

BY MISS ANNIE TAYLOR.

(*Thibetan Pioneer Mission.*)

NOT many years ago the Church at home was discussing how Missionaries ought to live, and she seemed quite to have forgotten that there is but one pattern for us all, but one standard, and that is CHRIST. There is little done at home and abroad because it is "I" and not "CHRIST." Oh, if

every one in this hall could say, "For me to live is CHRIST," the world would soon be won for Him. Millions are passing into a Christless eternity, and those who call themselves Christians are stopping at home in ease and comfort, caring not for the precious souls for which CHRIST gave His life."

"For me to live is CHRIST." Then you must follow in the footsteps of your MASTER. He said He came to seek and to save the lost; and if you are His followers, you, too, will go out to seek and to save the lost. You will not discuss among yourselves as to whether it is right to go to places of amusement or not, whether it is right to deck yourselves in jewels or not, whether it is right to fare sumptuously every day or not, but the question will be, Where are precious souls to win for JESUS?"

Oh, brothers and sisters, we must every one humble ourselves in the dust before our LORD, and confess that we have come far short in our high calling as disciples. The disciples were questioning amongst themselves as to who should be the greatest and then coming into the hall where they held the last supper, they sat down there to partake of the meal. It is customary in Eastern lands where sandals are worn, to wash the feet before eating; but these men could not wash the feet of one another. The question with them was, "Who should be the greatest?" The LORD, the SAVIOUR, the SON of GOD, He it was who clothed Himself with a towel and washed their feet. Friends, if we are to be followers of Him, whatever lowly work there is to do, the lowliest work, we must do it, and do it joyfully. Take up the cross and follow Him. We must start from Gethsemane: we must start at the place of death—death to our own self, to our own will, to our own choice. It must not be what I would like to do, what my choice is, but "What is the will of my LORD for me?"

Friends, can you every one say that it is the will of your LORD that you are here to-night and not out in the heathen field? HE said, "Go ye into all the world, and preach the Gospel to every creature," and we have not done it, and God

will hold every one of us responsible until this command is carried out, and the Gospel is preached to every creature. Today, two-thirds have never heard of JESUS. Of every three men and women now living in the world, two have not even heard the name of JESUS. The people are hungering, and do you say "Send them to the villages to buy. Send them away, for the night is coming on"? Do not say that, but listen to the voice of your MASTER, as He tells you to bring what you have, and He will bless it. There shall then be enough and to spare for all.

Oh if I were to tell you of nations dying of starvation, and sufficient grain stored to feed them, and of merchants who would not have it distributed, what would you say of those merchants? But that is what we are doing here at home to-night. In this very hall, there is enough to feed those dying multitudes. To the child of GOD death is but a sleep, and then we see our LORD face to face. But what is death to the poor heathen? A Christless eternity. And yet there is enough to feed them, if we will but take it. If we will but go, as our MASTER said, then these poor perishing ones will live. They, too, will see JESUS.

Oh, what a sad thing it is to know that an immortal soul has passed into a Christless eternity—that not one but multitudes are passing away daily without CHRIST! And yet CHRIST gave Himself for the poor heathen, and GOD so loved the world that He gave His SON for the world. How much do you love CHRIST? Is CHRIST in our midst now, and saying to you and to me "Lovest thou Me?" What will your answer be? Will it be this: "LORD, Thou knowest that I love Thee"? Then His answer will be this: "Follow thou Me." Brothers and sisters, follow the footsteps of Him who came to seek and to save that which was lost.

Short Extracts from China Letters.

MISS ANNIE HASTINGS,

of Kuei iang Fu, Kuei-cheo, in a letter dated November 28th, 1893, says: "I was at An-Pin nearly four weeks, and hope some day to go again. It is a small walled city, two days' journey from here, and in comparison with this great city it seems like a country town. While there I led prayers each evening and the LORD helped me greatly. On Sundays we first had a meeting with the Christians, some walking in over ten miles to worship. After that meeting was over, Miss Roberts and I, with a native Christian woman, went out on the street and invited the women in. Our form of invitation is something like this: 'Please will you come up the hill (our house was on a hill)? It is our worship day; we want you to come and listen to the doctrine.' Some would answer, 'Yes; we will come,' and our woman would say, 'Don't tell lies; will you really come?' It sounds very queer in English, but is a common way of speaking among the poor. When out one day we were invited in by a poor woman who was exceedingly dirty (she makes her living by carrying coal-dust) and very talkative. After some time she promised to come on the following Sabbath to the meeting. On the Sabbath, in the course of our rounds, we called for her. She came with us, sat quietly, and listened very attentively and promised to come again.

The next Sabbath we called again, and found she had invited some of her neighbors to come, and we called for them also on the way. She again listened very quietly and evidently understood, and we felt quite encouraged. But, alas! the next Sabbath she refused to come, made all sorts of excuses and evidently did not want to hear more. Another woman, a barber's wife, came very often through the week. She would bring presents, and was exceedingly friendly, but never wanted to listen as we tried to preach to her. Will you remember both of these in prayer? The man and woman who are in charge of the Home there, a Mr. and Mrs. San, are both Christians, and when no foreigner is staying there the old man leads the Sabbath worship. The LORD has been blessing them both since Miss Roberts went to live there. They are both willing to learn, and the old man never loses an opportunity to preach the Gospel. I would commend these also to your prayerful interest. Two of the members of that little company of believers have fallen into sin, and have been tempted in time of sickness and poverty to resort to opium. One we believe has really broken it off again. His name is Tsien. The other, named Wang, is still taking it. They are both suspended from church fellowship. Pray that the one may be made strong in CHRIST to resist the tempta-

tion and to constantly overcome; and for the other that he may be led to see his sin and truly repent and look to JESUS for strength to put it away from him. This little band of Christians have no Missionary to live with them all the time, as in the large stations, and they need our constant prayer. About once a month one of the Missionaries or one of the Evangelists spends the Sabbath there, and they then gather together around the LORD's table to remember the LORD's death until He come."

MISS C. J. SCOTT,

of Tsih-k'i Hsien, An-huei, writes on December 23rd, 1893: "This time my letter is dated from the city that I have lately been asking you to pray for and to which by the good hand of our GOD upon us, Miss Emslie and I were permitted to come and reside on the 13th inst. Tsih-k'i is 60 li from Huei-cheo. I wrote you something about it after our last visit in October. Now we have "come to stay." The people are not very curious this time; their curiosity was pretty well satisfied at our last visit. A good many come about us, however, for which we are profoundly thankful. One woman, Mrs. Joh, wife of a barber, living across the street from us, has shown much interest from the beginning, and I really believe she is converted. She and her three

daughters, aged 15, 9 and 6, come every day to hear more of the truth, and they have got on surprisingly at learning texts and hymns. They suffer not a little persecution for the Gospel's sake, but are looking forward to the reward by-and-bye. It is specially good of the LORD to give us these dear ones to teach and help at the outset. We are not a little encouraged by it. An elderly man, Mr. Chang, has also been coming almost daily for three months. He has read many books and says he believes. He confesses with his mouth, too, and prays to God. But there is a serious hindrance in his way, and that is he keeps a small opium den. The Evangelist is so faithful in telling him he can't be a true disciple and keep that den. The old man is seeking some other employment but he has not yet found it. Please join us in earnest prayer for this man that he may be willing to "take up the cross" and follow JESUS. If he truly loves God and desires to serve Him, no doubt he will be provided with some honest occupation."

December 25th, Christmas Day. "Having yet one Son, His well-beloved, He sent Him."

"Thanks be unto God for His unspeakable gift." Our gifts to Him in return are acceptable, well-pleasing unto Him—"Ourselves" "a willing mind," "willing offerings," "a glad service," "patient waiting." A few days ago we promised to pay a visit to a village 7 li distant on this day. This morning I went with our woman, Mrs. Pa. She was our servant in Huei-cheo, and since coming to us four months ago, has come out brightly for CHRIST. Her husband's people all live in Tsih-k'i, and she herself lived here for many years. She was very anxious to come with us here that she might help us in making known the Gospel among her own people. She is growing manifestly in grace; and, notwithstanding that she suffers much persecution from her friends, ever witnesses bravely for her SAVIOUR. I found her a real help to-day. We left home in the morning, returning early in the evening. So this Christmas Day was spent in two villages, seeking to tell the lost ones of Him who came to bless them. How lovely it would be to present JESUS with some precious soul to-day? The women gathered

in very large numbers, most of them having never seen a foreigner before. They listened pretty well. A good many women came to evening prayers in our Hall. We have prayers early, and send them home early, so they like to come and listen. Tsih-k'i is one of the six townships in Huei-cheo "Fu" or "county." It has fifteen divisions or sections, with tens of thousands of souls. Pray for us, as we live and work among them, that we may be faithful servants "holding forth the Word of life."

MR. WARREN,

of Ning-po, writes: "I am sorry to say that Mrs. Williamson has been quite ill since her return to Fung-hwa, but I am glad that by last news she was reported to be somewhat better. Mr. Rudland tells of over one hundred baptisms this autumn, and there are more to follow for he has the names of over three hundred enquirers. His hands are full and openings are ready all around. All that seems necessary to do is to go in and possess the land, but the old cry goes up, "Where are the men?"

Reminiscences of the Kwei-chau Province.

BY THOMAS WINDSOR, OF KWEI-YANG FU.

I LEFT England for China in 1884. Before setting out two texts were given me. The first was, "Lo, I am with you alway," and the second, "Fear thou not; for I am with thee . . . I will help thee," etc. (Is. xli. 10).

One result of His presence with us is that fear becomes banished, and we are enabled by His grace to go wherever He leads.

With these two texts I came to associate another, "The LORD thy GOD walketh in the midst of thy camp, to deliver thee" (Deut. xxiii. 14); and during the time it has been my privilege to work for God in Kwei-chau, He has many times been with me to deliver me, not only from the rage of the heathen, and Satan's temptations to discouragement and despondency, but also from dangers by the way. To mention some instances.

I lived in Kwei-yang Fu, the capital of the Province, where we had an opium refuge, and one night while standing at the outside door, which we were closing, a bullet suddenly came crashing in. It passed close to me, and splintered the wood-work by my side. God delivered me.

Again when itinerating, my plans were all upset by missing the ferry-boat at a certain river. I had to wait three days for another, and became very impatient. But God had again delivered me; for the boat capsized, and all on board were drowned. Yet again, while a party of us were journeying to Si-ch'uen, with a military escort, we came to a river over which a new bridge was in course of erection. A free fight ensued between the soldiers and the masons at work upon the bridge, after which the loose plank on which I stood tipped up, and just as I left it, fell into the water some seventy feet below. Another moment and I should have gone down along with it. Thus God has been with me to deliver me from dangers by the way, according to His promise. And He has shown His power to deliver in other ways also.

A time came when troubles seemed almost as many and as

great as Job's. All the native Christians appeared to be going wrong; and while meditating in great despondency on the sad cases of four who had thus backslidden, the servant came in saying that two more had been found gambling! It was too much for me, and God taught me that. I fell on my knees before the LORD, and cast the burden upon Him. Peace came as I prayed, and a deep consciousness that He heard my cry, and would undertake the matter for me. Within three or four days these six had all been restored to fellowship with God.

On another occasion I set out to endeavour to rent a house in a new city several days' journey off. It rained the whole way; and, between the toil of the journey and sad news from the home country, I was much cast down—indeed, I never felt so much like giving up the work as at that time. But just then the HOLY SPIRIT brought to my mind the promise, "Lo, I am with you alway"—especially the word *alway*. I looked up and said, "LORD, that means now, and right up till we have rented that house."

On reaching the city, I was much cheered by hearing that my native evangelist and servant had arrived from another place, as arranged, and were waiting for me. Then, as I passed along the street, an old lady who knew me came running out, and addressing me by name, said, "O, Mr. Windsor, you must not go to an inn; you must come and stay at my house as long as you are in the city." Being her guest it was a much easier matter to find and rent a suitable house than it would have been had we merely been strangers at an inn; and we got it without any of the trouble and disturbance usually experienced at such times.

While thinking over the text given me in 1884, the LORD gave me another with which to return to China now: "I am the LORD, I change not." He seemed to say to me: "I have delivered you often in the past; I will still be with you to deliver; for I am the LORD, I change not." Our duty is to rest in HIM, and not to worry about how things are to be done.

Editorial Notes.

THE "THIBETAN PIONEER MISSION" has been formed in England as a result, under God, of the recent remarkable journey through Thibet of Miss Annie R. Taylor, who has worked for some years as a member of the C.I.M. on the borders of that land. Miss Taylor journeyed from Kan-suh, in North-west China, with none but Chinese and Thibetan companions, until she got to within three days' journey of Lassa, the capital, where she was stopped by the officials. After over seven months of travel and residence in Thibet she returned through South-western China to Shanghai, and so to England. She encountered, in the high mountain passes, the rigours of Arctic cold, and suffered much from the treachery of her Mohammedan servant and escort. Miss Taylor is a woman of strong faith, and she believes that God will soon give an entrance for the Gospel into interior Thibet. She and her Thibetan Christian servant, Pontso, have just left England for Darjeeling, in the Himalayas, accompanied by twelve young men, and a married couple. Thus the new Mission, spoken of by its founder as a child of the C.I.M., whose principles it has adopted, is fairly launched, and we pray that God may use it mightily in hastening the evangelization of the world.

Whilst God has been using Miss Taylor to arouse payeful interest in England and Scotland on behalf of Thibet, the papers have reported that a great earthquake in that land has destroyed the ancient monastery of Kemis, the home of the Ta-li Lama, or Buddhist Pope, and that a large number of monks have been killed, and the Grand Lama himself has disappeared. *The Christian Alliance* says: "This event has naturally caused dismay among the Buddhists of the East, and has, no doubt, some deep providential significance in connection with the evangelization of Thibet, and the coming of the LORD."

Christian thought and prayer has never been so strongly directed towards Thibet as at the present time. Many young men are looking toward this last stronghold of the Devil, and are longing for the privilege of preaching the Gospel there. We would remind such among our readers of the striking statement of Rev. J. Hudson Taylor, in the present issue of CHINA'S MILLIONS, to the effect that one-third of the Thibetan race is found in native states, subject to Britain, on the northern frontier of India, and to these people the Missionary is free to go, and that God has further provided for the evangelization of the Thibetans in the fact that another one-third of the race—perhaps 2,000,000 souls—is to be found within the Chinese frontier, and they can be reached almost as readily as the Chinese themselves, by Missionaries holding a Chinese passport. The present writer has met numbers of Thibetans, and had friendly intercourse with them, both in their tents and in the C.I.M. house, at Ta-li Fu in Yunnan, over twenty days' journey from the Thibetan border. As our readers are aware, we are praying for one hundred consecrated men, to go out from North America, for the work of the C.I.M., in the near future, and we trust that to many of them God may ultimately give the privilege of labouring for these neglected people.

Our Illustrations.

We are glad to be able to present to our readers this month a picture of the North American Council of the C. I. M. The photograph was taken at the time of the Annual Meetings, when Mr. Taylor, the General Director of the Mission, was present. Our only regret is that so many of the members of the Council were away; particularly did we miss the faces of Mr. J. S. Helmer, of Lockport, and Rev. R. Wallace, of Belleville, both of whom have been closely identified with the work in this country from its infancy.

Our cut is a photo engraving by the Toronto Engraving Co., from a photograph by Westlake, of Yonge Street, Toronto.

The Mission Home and offices at Shanghai, of which we give a small picture in this issue, is the headquarters of the Mission on the field, and the place where new Missionaries are received on their arrival. For years—as the Mission grew—the work was cramped by insuffi-

cient accommodation, and taxed by heavy rentals in Shanghai, and in 1889, the LORD's time to help having come, He put it into the heart of a member of the Mission, who had the means at his disposal, to purchase ground and build these premises as a gift to the Mission. The plans were most carefully drawn by an old friend of the Mission in Shanghai, and the work is good and substantial but not ornate. We who knew the need and see the beautiful adaptation of the supply are glad to recognize our FATHER's loving hand in it all.

The picture of a mining village in Hu-nan, is very fairly illustrative of countless villages throughout China. The poorer houses are generally covered with thatch, but in cities the danger from fire has taught the people to cover the houses with tiles. So widespread is the opium curse in China, that in hamlets like this where there is no shop for the purchase of food, there is almost certain to be a place where opium is sold and smoked.

In a recent letter, from which we are permitted to quote, Mr. H. W. Frost, the Home Director of the Mission, says, in connection with our prayer for one hundred consecrated men: "The LORD has given us the assurance that it is His will to hear and answer this prayer, and has allowed us to accept, by faith, from His own blessed hand, the \$25,000 which will be necessary to send these workers forth. Oh, how great is the grace of our LORD, that He should take unbelieving ones and make them trusting ones, and those who would fain walk by sight, and make them delight to walk by faith!"

We are glad to say that the Home Council and friends of the Mission in England are also looking to the LORD for the same number of young men, to be thrust forth by the LORD Himself from Great Britain, and they believe that both the men and the money necessary for their passages and outfit will be provided.

We trust that the Council of the Mission in Australasia, and the various associated Societies may also be blessed of the LORD to the sending forth of many new workers in the near future.

Rev. J. Hudson Taylor says that the weekly Prayer Meeting, begun in London at the very outset of the work in 1865, and continued ever since, has been the backbone of the work. When this meeting had prospered the whole work prospered; when it had languished, sorrow and trouble had invariably followed. Many Missionaries also bear glad testimony to the strength and blessing which they have experienced in China as a result of these meetings.

We likewise count our Friday Evening Prayer Meeting, at the Home in Toronto, to be vitally important to the health and growth of the work, and we rejoice greatly in the establishment of the China Inland Mission Prayer Union, with its five hundred members, and the weekly prayer meetings held in connection with it, in Hamilton, Galt, Port Hope, Buffalo, Cleveland, Lockport and other places. If we increase our prayerfulness and expectant faith, on behalf of the Mission and on behalf of China, God will surely increase His gracious giving.

The English edition of CHINA'S MILLIONS for April contains a notice of the death of a devoted worker, Mr. Emanuel Olsson. He sailed for China in 1891, in connection with the Swedish Holiness Union, as an associate of the C.I.M., and laboured in the Province of Shan-si. Of late he has been engaged, with the full approval of our Mission, in the receiving and training of Missionary parties sent out by the International Missionary Alliance of New York.

In the same number there is a note of praise for a definite answer to special prayer, in the form of a gift of £1,000. Some other large amounts had also been received, including one of £600 towards the Sanitarium for our Missionaries, to be established at Chin-kiang under the care of Dr. Cox. A lady has also offered to build a small hospital for us at Shanghai, for the use of Missionaries coming down invalided from the interior.

Special Notices.

Kindly send us a post card when you change your address.

Please help us to increase the circulation of CHINA'S MILLIONS.

If you do not wish to preserve your copy of CHINA'S MILLIONS for reference, please pass it on with a word of introduction to some friend.

If any reader sends us a list of friends, whom he would like to see CHINA'S MILLIONS, we will send a specimen copy to each free of charge.

Several of our Missionaries owe their first knowledge of the C.I.M. to seeing a copy of CHINA'S MILLIONS on a Y.M.C.A. reading room table. Some of our friends could do service for God by ordering a copy to be sent regularly to their local Y.M.C.A., Y.W.C.A., Mission band, etc.

CHINA'S MILLIONS

"Wells of Salvation."

ISAIAH XII. 3.

NOTES OF AN ADDRESS BY MR. H. W. FROST AT THE C. I. M. PRAYER MEETING, TORONTO.

THOSE who have carefully read the Book of Genesis will know how prominent a place is given to the various wells which are mentioned there, and how many important events are connected with those wells. Whatever else they may mean, we know that they are at least a type of that great One Who, in the Gospel according to John, is seen sitting upon Jacob's well, Himself the Well, and saying to the woman, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water," and Who in another place cried, upon that last day of the feast, "If any man thirst, let him come unto Me and drink." Shall we not look into these wells of water, then, as those that will reflect the face and Person of our blessed Lord; and, seeing Him, shall we not each one of us stoop and drink and be satisfied?

Now, I wonder how many unsatisfied Christians there are here. Perhaps, if I should ask such to hold up their hands, and we should all act as in the very sight of God, there would be about as many hands up as there are persons in this room. Others perhaps could say, "I am satisfied at times and most of the time, but I cannot say that I am satisfied all the time." You remember the three words that the SAVIOUR spoke to the woman at the well: "Shall *never* thirst." Now, whatever our experience is, dear friends, those words *may* be a living reality in our lives; it is possible to go on, and we should go on, day after day, hour after hour, and every minute in the hour, saying to the Lord in our inmost hearts, and having it literally true in our experience, "Not thirsty, LORD, not thirsty; Thy promise is true,—'Shall never thirst.'"

"THE WELL UNSEEN."

Let us turn over to the Book of Genesis, and look at some of the wells that are spoken of there. We will first turn to Gen. xxi. 17-19. I may call the well spoken of here, "The well unseen;" and possibly this is just the place where each one of us will have to begin if we are to have this blessed privilege, this deep drinking, this satisfying draught, which will enable us to say continuously, "Shall never thirst." You remember how the story runs; how Hagar started out into that wilderness journey with her boy, her only child, driven out by God and Abraham—driven forth to become a wanderer upon the face of the earth. The record tells us that she put a bottle upon her shoulder which, I suppose, was filled to the brim with fresh, pure water; and we know, in the strength of that water, as she drank from it hour by hour, and as she gave it to her child, she and the lad were able to journey onward, out into the

wilderness, until she had left Abraham's tent far behind her. But at last, we are told, that the water became spent in the bottle, and having no more to drink, and having none to press to the lips of the child, she puts the poor, dying boy under a shrub, goes off a bowshot, and sits down to wait until the child shall die. Oh, how much is revealed here of a mother's heart and a mother's love! The mother could take her boy and lead him off through a wilderness journey, sustaining him when faint, carrying him when weak; but there was one thing that she could not do, and that was to see him die; and so she went aside that she might not watch those last struggles. How pathetic are the words contained in the sixteenth verse: "She went and sat down over against him a good way off, as it were a bowshot; for she said, Let me not see the death of the child; and she sat over against him, and lift up her voice and wept." In the seventeenth verse, however, we have a blessed change: "God heard the voice of the lad." Thank God, our FATHER in heaven hears even the children's cries, and for the little ones' sakes often blesses those who otherwise might not be blessed. And so we have it: "The angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is." And may we notice particularly what followed. It was water that was needed, and the water in the bottle was gone. Right there at Hagar's feet, however, there was a well of water, unseen; and untasted because unseen. Thus the nineteenth verse tells us, "God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink."

I think, dear friends, we have got here something of the experience that every one of us has had, and perhaps the very experience which most explains why so many of us are often thirsty. Some of us, like Hagar, are essaying to go out into the wilderness with only a bottle full of water for the journey. Now, a bottle full of water is a very good thing so long as it lasts; but the difficulty with it is, it is sure to be exhausted, and, as you go further and further, if you have nothing more than this, sooner or later you will reach the very place that Hagar came to, of having to put your burden down, and having to confess yourself a failure, and to sit down exhausted, helpless and hopeless, and with nothing but death before you. Surely there is a better portion for us than this. We may be indeed called to go into the wilderness, and to lead others with us; we may be called to bear heavy burdens; but we want to be sure that we know about the well of water at which our bottle can be again and again filled. Now mark it, Hagar was not blind. She had walked through the desert and had picked

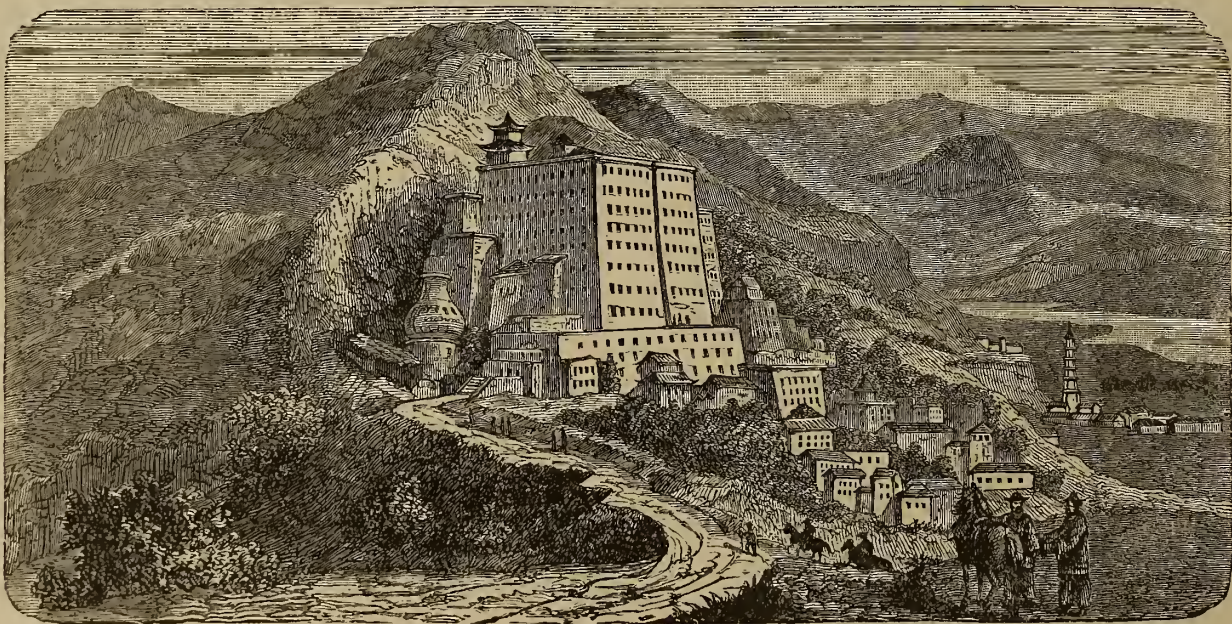
her way along, no doubt, with great care for the sake of the child she had led and borne; and yet, though she was now close beside the well which was lying at her feet, she never saw it. Yes, I think she was blind, in a sense; but in this sense only—she was so preoccupied with herself, with her own burden-bearing and her sorrow, that she never saw that which she otherwise might have seen. And oh, dear friends, I do not need to tell you that our experience has often been like that. We have gone onward upon our way, so burdened and so occupied with our burdens, so occupied with these little empty selves of ours, these weak selves of ours that can never, never get full supplies of themselves, that we have been practically blind, and have never seen the well full of supply lying right alongside of us, the well of living water, even JESUS CHRIST Himself. Yes, what you and I need is what Hagar at last obtained. We want God to reach down His hand and to touch these eyes of ours, that we may see that unseen CHRIST and drink of that unseen well. Here we may dip our bottles as often as we like, and get them each time full to the brim. Nor will there ever be shortage of supplies there; for, however far we go, the well will ever be beside us; hence, we shall never thirst.

“THE WELL BESIDE THE ALTAR.”

There is another well that is spoken of in the Book of Genesis, and I will call that “The well beside the altar.” If you will turn to Gen. xxvi. 24, 25, you will read these words: “And he (Isaac) builded an altar there and called upon the Name of the LORD, and pitched his tent there; and there Isaac’s servants digged a well.” Notice the process: first of

all, he built an altar; second, he called upon the Name of the LORD; third, he pitched his tent there; and fourth, he there dug a well. And having taken this order, how about the water? Look down to the 32nd verse: “And it came to pass the same day, that Isaac’s servant came, and told him concerning the well which they had digged, and said unto him, we have found water.” Oh, dear friends, this is the second onward step, it seems to me, to soul-satisfaction, if we may reckon ourselves as taking these steps, one by one. First, to realize that there is a “well unseen” close at hand, and second, to realize that that well is always found beside the altar. We cannot get water in any other place except beside the altar; the water that slakes our spiritual thirst, let us ever remember, is blood-bought. Let us, then, raise the altar as it were over again; let us hold up before the living GOD the cross of CHRIST and its infinite Sacrifice, and before that cross, and in the merit of that Sacrifice, let us call upon the Name of the LORD; then let us pitch our tent right there, and when we have done this, confessing ourselves pilgrims and strangers, blood-bought ones in a weary land, dig, dig, and on that very spot we will find the water that our souls long for. You remember that little word over in John xix.; the soldier had come and found the Master already dead, and then, with the spear which he held in his hand, he had pierced His side, as the record runs, and, “forthwith came there out blood and water.” Blood first, that we might have atonement for our souls, and then water, typifying that living Word which was ever to flow from the Person of our crucified LORD. There was fulfilled what was typified in Isaac’s well which he had digged beside the altar, and it is beside the altar still that we are to dig our wells and be satisfied.

(To be continued.)



BUDDHIST MONASTERY IN THIBET.

“Helping Together by Prayer.”

BY GEORGE GRAHAM BROWN

(of Lan-chau, Kan-suh).

IN that part of China where we lived there was an arrangement for travellers which appealed to both eye and mind as most sensible. On passing out of a city gate and looking over the cart-worn plain stretching away before one, the question often arose: Among these many roads

how am I to distinguish the right path? The natives' advice is, “in asking the way enquire three times of passers-by, and see which two answers agree.” Such a method, however, is somewhat more than tedious, and one learned in preference to follow that particular road which was lined

with willow trees. For in olden days a wise Viceroy had commanded his soldiers to plant these trees on either side of the road which led to the capital, in order that travellers might be guided on their way, and enjoy cool shade with pleasant shelter while journeying. After a few

miles, however, wider intervals occurred between the trees, until at length they would become very infrequent, and one realized their absence when relying on them for guidance or for shelter.

Is not this an oft illustration of our method of prayer for Missionaries on the field, especially for those who have been there for some time? Can we not recall at least one name as that of a brother or sister for whom we promised and desired to pray faithfully? but we have to admit that both the fervour and frequency of prayer have greatly decreased. Indeed, unless reminded by letters or by some special circumstance, there is a proneness to omit altogether to pray for them individually, or to ask for such things as we know they may require. Some excuse there may be for such forgetfulness; for distance breaks, and time tends to diminish our old "touch," with its unity of interest. The severed lives must go on, each with its own ever-widening associations.

Our present desire is to point out some of the Missionary's needs as we have felt them personally, in order that they may suggest to those who pray for CHRIST's workers in China spots in which to plant trees of prayer, and so refresh the weary travellers.

Have you ever thought as to the personal life of Missionaries in inland cities? how terribly they run the risk of being deadened by close contact, not only with idolatry, but with sin in its most revolting forms, and with practical iniquity such as is little imagined at home? When first the sin of drunkenness is realised, our hearts ache for the poor victims whom we meet; but after a few weeks' or months' familiarity with the sight, the

acute sense of grief regarding it is lessened. If this experience prevails in a Christian land, think of an isolated worker breathing amid the very essence of evil, environed all day and every day by it, and with no outward respite such as avails for those who have Gospel privileges. As we understand more of the Missionary's need for intercessory prayer, let us ask our one LORD that every worker for Him among the heathen may be "hidden privily by His own presence," and that they may know continual preservation from that defilement which so besets their path.

Then in regard to social life—while we move in our circles of friends and relatives, and have constant intercourse with those who live near the LORD, we are refreshed in spirit by their "transmitted energy."

This fellowship is almost unknown to the Missionaries in a heathen city, and for this reason they constantly need our prayers; and especially that, when depressed in spirit or weak in body, they may be shielded from all the assaults of the enemy. Let us pray, too, that those associated together in the work may be united in Christian fellowship in the one Body and through the one SPIRIT.

Missionaries do not alter their affections with their change of country; and, remembering how a much-honoured worker once said, "I hardly ever sleep during the night after the mail arrives, for thinking over my home letters," we say—"Pray for those whose hearts are thus open to all the sweet home interests, and who, too often, have not sufficient outlet for that consecrated love which is treasured in the tender light of memory alone."

One reason that Missionaries may, in some

cases, seem to become indifferent to things at home which formerly interested them is that they are not kept informed about the little daily occurrences which go to make up our lives at home. Let us not forget to pray that home correspondents in writing may always be guided by Him who knows the yearning of every hungry heart.

With all its unspeakable joys, Mission work has its routine, and where the worker has again and again to go over the same simple message, he needs spiritual quickening to keep the old, old story fresh to his own soul. Need we say, When praying for Missionaries, never omit to ask that they may only speak with definite messages from on High? There is a sad truth that stretches out in far-widening circles from its centre. When a leader becomes weary and relaxes his efforts, those around him are too apt to relax their's also, beyond this circle, the native Christians feel the difference; those interested in the Truth come next; and thence outward to the great, thirsty multitude to whom that stream of spiritual life with its mighty overflow should come in surging waves of power.

Is there not a great power placed within our reach when we join together in prayer as holders-up of the arms of those who are fighting for the LORD in heathen lands? Words fail to express a tithe of these special calls to prayer; but there is one petition which in its abundant fulness meets every need, known or unknown, and which embraces all possible requirements. With the light of Resurrection-life glowing around us, let us pray that every worker may be filled with the HOLY GHOST and with power.

Where Are You Shining?

SPEAKING by the HOLY GHOST, John tells us, as a "message" from JESUS CHRIST, that "GOD is light, and in Him is no darkness at all," and, writing of JESUS, he says, "the life was the light of men," and again, "This is the true Light which lighteth every man that cometh into the world." When He was among men, JESUS said of Himself, "I am the light of the world," and to His disciples, "ye are the light of the world." After His resurrection, JESUS spoke, saying, "As my FATHER hath sent me into the world, even so send I you." As JESUS came to make the unseen God known to man, and to *purchase* reconciliation, so we are sent to make the absent JESUS known to man, and to *proclaim* reconciliation. JESUS, "the Light of the world," came to shine in order to illuminate; and we in our turn are commanded to "shine as lights in the world." We should smile at the man who was so foolish as to bring a lighted candle out into the sunshine at noonday, or even into a hall already well lighted by gas or electricity, because the light of his poor candle is infinitesimal and practically useless when shining in the midst of great light; and yet the little candle has true illuminating power, and when removed into a dark room, or put into a lantern and carried by a traveller to light him on a dark and dangerous road, it becomes most valuable,—nay, indispensable. The only object for the presence of light in the world is that it may illuminate, and therefore the place where the light should be found shining is in the darkness. Whilst we, as sons of God, praise Him for the light that is in us, and recognize that it is our duty to light up the world on behalf of CHRIST, we may well ask ourselves the question, "Where is the right place for *my* light to shine?" To such a question the answer should be, "In the darkest place to which God will permit me to go."

There is a terrible inequality in the distribution of the "lights in the world." It is so much easier and more pleasant to shine in the light than in the darkness, that the majority of the servants of JESUS content themselves with *shining*—if, indeed, they *do* shine—without

enquiring whether they are really *illuminating* any of the world's darkness or not. Thus are eight hundred millions and more of our fellowmen allowed to stumble on in the darkness of heathenism, and to pass from our reach into the "outer darkness" of a lost eternity at the rate of 70,000 a day, without the "light of life" which JESUS died to provide for them as well as for us.

In the United States and Canada there is an average of one ordained minister of the Gospel to every 800 of the population, and in this estimate we do not reckon the lay evangelists, street preachers, district visitors, city missionaries, lady workers, Sunday School teachers, the Salvation Army, and many other agencies by which the Gospel is preached in these countries; nor do we take account of the fact that the Bible is in almost every home, nor of our Christian literature, and the record of eighteen centuries of the struggles and triumphs of the Church, nor of the influence of a Christian ancestry upon the lives of many in these Gospel lands. In mournful comparison with all this is the fact that, for a heathen empire like China, with no widespread Bible and Christian books, with no "Christian evidences" written in her national history, and with nothing but idolatrous tradition and custom and heredity behind the generation of to-day, the whole Christian Church has barely provided one Missionary for every 200,000 souls, and that is counting both ordained and lay, both male and female.

In these lands there are churches and mission halls on every hand, many of them well filled with those who take the position of disciples of JESUS,—*"lights in the world."* O, what a blaze of Gospel light is here! In China, on the other hand, we may think of a city of six thousand souls with only one solitary Christian in it, and this one perhaps a feeble old woman, or a young lad, maybe even a backsliding believer who does his LORD but little credit. What dense darkness! and O, what a feeble, flickering little rushlight! It only seems to make the darkness visible. And then, with such a picture

fixed in our minds, we may multiply this city by 45,000, and we shall have some idea of the awful darkness of China, for the Christians are in numbers as 1 to 6,000 of the heathen, and they are not distributed, even in this small proportion, all over the country, but are, for the most part, gathered together in a few churches.

In many parts of China, if a heathen should hear a rumour of the new religion, or should meet with a Christian tract, and desire to enquire further, he would have to take a journey of ten days or more in order to reach a Mission station where he could hear the Gospel. In north and west China there is an average of 500 places—cities, towns and villages—to each individual Missionary, and moreover the Provinces of Hunan and Kuang-si, together with the Chinese dependencies of Mongolia, Thibet, Ko-ko-nor, Ili and Songaria, and all the aboriginal tribes, are as yet without any resident Missionaries to tell the people of CHRIST.

GOD the FATHER speaking to CHRIST (Is. xlix. 6) says: "It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Thus we see again that God intended the light for the whole world, and we are led to believe that these Christian lands would not be the poorer or the darker if we should respect our Master's wishes and scatter the lights far and wide through the darkness of heathendom. On the other hand, it is certain that the consecration which should lead large numbers of our brightest young men and women to go to the heathen, would react in delivering our churches from worldliness, and in calling forth like consecration on the part of those whom they left behind, and so the light at home would shine even more brightly than before.

F. A. S.

Our Last Party.

WE have received bright and encouraging letters from our last party of Missionaries, written from the ladies' training home at Yang-chau. They had a very pleasant trip after reaching Yokohama, enjoying very much the fine weather and the singularly beautiful scenery of the inland sea, and also their brief visits to the ports of Kobe and Nagasaki. The "Empress of Japan" dropped anchor at Woosung early on Sunday morning, Feb. 28th, and the young Missionaries went up the Woosung river about twenty miles in a steam launch. They were met at the landing by Messrs. Stark and Huntley, who escorted them to the Mission Home, where they received a warm welcome from Mr. Stevenson, Miss Kay and others. They were just in time to join the party who were going to church, and they speak of the blessing received through a sermon on the text, "Ye have need of patience." To some of them it

in the large hall of the Mission home. Our friends who went from the United States registered their names at the consulate on Tuesday, and on Wednesday night about eight o'clock they went on board the river steamer for the second stage of their journey. Miss Hastings says:

"Then I began to realize that I was indeed in China. The coolies don't seem to be able to do their work without a great

deal of noise, and the shouting on the wharf was not one bit home-like; the unknown tongue, too, made it seem very strange. Our party was accompanied by Mr. and Mrs. Parker and two children, Miss I. Ross and Mr. Stevenson. As soon as our 'Pu-kais' (bedding) were opened out we retired and the LORD gave us good rest."



Miss E. Forsberg.

Miss F. Collins.
Mrs. Giffen.

Miss G. Graves.
Mr. E. E. Giffen.

Miss L. Hastings.
Miss C. Muldoon.

Mr. and Mrs. Giffen were no longer with the party, as they had gone to study the language at the men's training home at Gan-king. We have received letters from them, and also from Misses Muldoon, Forsberg, Collins and Graves.

Miss Forsberg tells us that the Home at

Shanghai was almost full on the day of their arrival, but some were leaving each day, so that when they left on Wednesday, the number in the house was rather small, in readiness for the arrival of a party expected from England two days later.

"Mr. and Mrs. Parker have been home to England for a rest, and are just returning to their station in Kan-suh. Mrs. Parker was so kind and unselfish all the way up. Miss Ross will stay in Chin-kiang for a time, while regaining strength after her recent illness. We ladies were all in one cabin. It looked like a pantry, and Misses Muldoon,

Collins and I were put on the shelves. The steamer did not start till after twelve in the night, so we did not get to Chin-kiang till the next midnight. All day Thursday it rained, so we could not enjoy the scenery up the river much, but still we had a nice time. We had real Chinese dinner, and our first encounter with chopsticks. I can't say I handled

Referring to the trip up the river, she says:

them very gracefully, but managed to get the food to my mouth. Such a noise and confusion as there was when we got into Chin-kiang! The Chinese don't seem to have any lung trouble. Dr. Cox met us, and he and Mr. Parker looked after our baggage, while Mr. Stevenson took us up to the house. It was very wet and muddy and dark. Mrs. Cox

was up, and gave us a hearty welcome, bringing us some milk and bread and butter, which was very acceptable. As soon as our "pu-kais" came we retired. The next morning it was raining hard, but we started off as soon as we had finished prayers. It is very good of the LORD to have provided such a nice stopping-place for those who have to stay at Chin-kiang over-night. Mr. and Mrs. P., Mr. S., and the children, came in one boat, and we in another. We could not move about much nor stand up. I bumped my head against the roof a couple of times, and then made up my mind to sit still. Mrs. Cox had put up a good basket of provisions for us. We read, and once in a while we struck up a hymn. O, the sights we saw up the canal! What a miserable life those people living in boats must have! I wondered if anything was done to bring the Gospel to them, and they have been on my heart ever since. I do feel so little and helpless when I see all this. What can I do against all this superstition, misery, and degradation? Nobody but the LORD is sufficient for these things. We did pity the boatmen who went all day in the rain dragging our boat. It was dark when we got to Yangchau, and we had got separated from the other boat; our boat was going back and forth to different landings, and, as we could not speak, we did not know what they were

about. I asked the boatman where the others were, and managed to make him understand me, but I could not understand his answer, so we were just as well off. It was not a very pleasant outlook, but the LORD kept our hearts peaceful. We knew we were in His hands. Finally they stopped, and we could hear, amid the din of the Chinese, something that was like sweet music to us: "Here they are, all right." We got out, one by one, and as soon as we touched the land they put us in chairs, and off we went. It was dark, and I could not see any of the others, but I felt perfectly at rest, and sank back in the chair as content as if I had been at home. O, such streets! so narrow that I could almost have touched the wall on both sides, and very muddy. After having been carried a long distance, I was suddenly put down, and looking out, saw a sweet face and heard a pleasant voice of welcome; and I was brought into the house, and found all the others there except Miss Muldoon, who came soon after. We met with such a warm welcome! and were taken down to supper, after which we were shown to our rooms. Saturday we were busy unpacking and getting "straightened out." Mr. T. would have heard a good deal of praise for his good packing had he been around. Some of the ladies who helped us thought it so nice, the way we had been provided for

without any care on our part, and I am sure our hearts are full of gratitude to the home friends for their loving care. Saturday afternoon one of the sisters had a tea party in her room in our honour. Saturday night we had a prayer service, and Mr. S. called on us, and the two who came last from England, to give our experiences. Sunday was a blessed day to my soul. We met in the morning for prayer and Bible reading. Mr. S. read the sixth chapter of Matthew and spoke so beautifully on it. He dwelt on these two things: Our FATHER *knows and cares*. That was such a sweet thought, as it came to me with more force than ever before. There was a Chinese service Sunday morning, but I did not go down; I spent the time in quietness with the LORD, and received a great blessing. In the afternoon we had a prayer meeting for the Home Councils, and the workers in the Home land and Missionaries at home on furlough. Later, Miss Dunn and I went with Miss Hanbury to Mr. Andrews', where one of the young ladies was having a class of women. One dear Christian woman came up and asked us our names. We were alone, but Miss Dunn understood her and told her own name, but, as I have not got mine yet, I could not tell it to her. She seemed to think it very funny that I could not tell my name. I felt much drawn towards her."

The Origin of the C. I. M. in North America.—Continued.

FROM AN ADDRESS DELIVERED BY MR. H. W. FROST IN EXETER HALL, LONDON.

AFTER about a year's absence, Mr. Taylor came back to America to confer with us about the continuance of the work, and to hold further meetings in behalf of the Mission and of China. A blessing followed our brother's testimony, as he went from place to place, similar to that which had followed him during his first visit, and not many meetings had been held before he was persuaded anew that the work in this country was indeed of God, and that there was nothing else to do but to make permanent arrangements for carrying it on. As Mr. Taylor and I travelled together, we had many conferences about what might be implied in a permanent establishment of a branch of the Mission here, and at last felt led to ask God, if He Himself desired the work to go on, to supply us with sufficient funds to open a Mission Home in the City of Toronto,—which seemed the most suitable place to locate,—and to cover those other expenses which would arise in connection with the establishment of such a Home and service. This prayer was answered, at least in part; and at Northfield, during the General Conference in August, 1889, and also at other places, sufficient funds were given to us to make the first of our desires possible. Upon returning to my home at Attica, Mr. Taylor, therefore, proposed that I should remove with my family to Toronto, open a Mission Home there, and act as permanent Secretary and Treasurer of the Council which had been already formed. In doing this, he spoke to me about as follows: "You will know that the Mission cannot guarantee you any salary; a friend has put into my hands a cheque for two hundred and fifty dollars, the proceeds of which I can give you to cover your personal expenses, such as moving to Toronto; there is a small

additional sum of money, which I can also give you for the first expenses of the work in that city; but beyond this ministry I can promise you nothing; you will have to look to the LORD for all supplies." I confess that Mr. Taylor's words did not suggest, at first, an inviting prospect: to move my family and my household goods, to take a house in a strange city, to invite a large number of candidates into that house, and to supply their needs and my own needs, and the needs of my family, and to carry on the work of the Mission, with little more than two hundred and fifty dollars in hand, was certainly not a promising arrangement, from an earthly standpoint. But our experiences in our home, in being supplied with money, as I have related, and with other sums of money after that first gift was gone, gave me to understand that there was one factor in the case which would certainly make all the difference, and that was the LORD Himself. Two hundred and fifty dollars was not much; but two hundred and fifty dollars *and the LORD* was all that we could need; and thus, so far as finances were concerned, I soon felt prepared to accept Mr. Taylor's offer, and to remove to Toronto as he had suggested.

But here a difficulty arose which had not been fully anticipated. I am sorry to confess it, but we found it harder to move from the village where we had lived so long, and especially to give up the attractive home which God had given us there, than we had known it would be. In other words, we found it easier to *say* that we were "pilgrims and strangers" than to *live* it. This was especially true, just then, of my beloved wife; for I may explain that I had not lived in the village as long as she, and, therefore, had not so many

attachments to it; besides, some time previous, the LORD had given me to think that a less expensive place than ours would be more suitable for those who desired to serve in behalf of China, and this had brought me already to consider the matter of taking another house, even though we might continue to live in the same town. But my dear wife had not, as yet, been led to face the question of giving up her home, and was now called to consider it for the first time. In a few days, however, the LORD solved the question for her, and at the same time finally solved it for me also, and that in His own beautiful and perfect way.

The home in which we were living stood next to the house occupied by my parents, and had been given to me by them not long after my marriage, as they supposed, for a permanent, possibly for a lifelong, residence. Thus we had moved into our home, and had become comfortably settled there. But we had not been in it long before, one day, the ceiling in one of the rooms fell with a crash, only a moment after our oldest child had passed beneath the spot. The ceiling had been made of untempered mortar, and afterwards, for the same reason, portions of the ceiling in other rooms likewise fell. On inspecting the house, we found that four of the ceilings would have to come down entirely,—those in the hall, the dining-room, the library and the parlour. Of course we had to move out of the house at once; and then came the question as to how we should repair the damaged ceilings. We had newly covered the side walls with expensive paper, and we saw that if we replastered the ceilings, this paper would be ruined. We desired to prevent this, as we had lately determined to save all the money that we could for the LORD's work in China, and desired, therefore, to economize as much as possible in the

repairs which were to be made. We were led, for this reason, to put up wooden ceilings; and at last these were in place, paneled and stained in imitation of various woods. We then moved back into our home, and once more settled down, as we thought, to remain indefinitely. It was about this time that Mr. Taylor visited us, and proposed that we should move to Toronto, and take charge of the work of the Mission in that city.

And now came the LORD's way of making my beloved wife see what He had already given me in part to see; and, strangely enough, He did this through the wooden ceilings which we had put up over our heads. One day, as I was sitting in the parlor reading, my wife, unknown to myself, was waiting upon God in her own room for guidance. In doing so, she was led to open her Bible, and to read in the book of Haggai; and she had not read long before she had the light for which she had been seeking. In a moment after, I heard my wife coming toward me across the library; she stepped to my side, and, laying her open Bible upon my knees, pointed, without saying a word, to the fourth verse of the first chapter of Haggai. I looked down and read as follows: "Is it time for you, O ye, to dwell in your ceiled houses and this House lie waste?" No words were needed to explain what my beloved wife meant by pointing out this verse. One look into her face showed me that the LORD had won the victory for her, and one look at the ceilings overhead settled the question finally for myself. From that hour we were united in our desire to give up our home, in order that we might have part, with other of God's children, in the building of that spiritual house, the temple of His body, which we knew the LORD was waiting to see completed.

Pictures of the Life at Yang-chau.

BY MISS MARGARETE BESCHNIDT.

ON arrival in China, our lady Missionaries, as a rule, proceed, first of all, to the Yang-chau Training Home for the purpose of acquiring the language. There they have opportunities of learning and seeing many other things besides—as the following graphic account testifies—all of which go to fit them more thoroughly for their future work in this great land. For the sake of brevity, we have taken certain liberties with the form of Miss Beschmidt's manuscript, while retaining her words as much as possible.

MY FIRST OPIUM CASE.

The Chinese balance their accounts twice a year—at the New Year and at Midsummer. At these times very many cases of opium-poisoning take place, doubtless owing to financial difficulties, people having no better hope than death. The numerous suicides are regarded with utter indifference by the populace.

Receiving a sudden call one day to visit one of these opium cases, I went with one of our native women, as no one else could go at the moment. As it was a very hot day, we took a barrow, which, however, went much too slowly for the small boy who came to fetch us. He was always running on, and coming back again. At last, his anxious face too much for me, I left the barrow, and hurried on with him.

We found the house crowded with inquisitive neighbours, but now it seemed they no longer wanted help from foreigners. The friends had persuaded the family that it was through our treatment, on a former occasion, that the sick woman's husband had died; so, with polite apologies for the trouble occasioned in bringing us so far, we were dismissed. The crowd watched to see how we would take the rebuff, probably expecting angry words; but, as they heard none, JESUS taught them something by our visit. Perhaps He knew we could do

no good, and prevented us making the attempt. How we need your prayers! "I am but a little child; I know not how to go out or come in . . . in the midst of Thy people." We need JESUS, who is made unto us "wisdom from God," and that for every step of the way.

Probably this woman died. On such occasions the people never forget to add: "*And it was you foreigners who brought the opium to our land.*"

AT THE CHILDREN'S SERVICE.

I have been helping in this work for some weeks. One little girl, called Ta-tsie-tsi, always comes with a baby, and her mind never seemed to get beyond that baby. She could never repeat one word of texts or hymns.

One Sunday I felt led to pray specially for her; and that day she appeared, as she said, with "a heart full of sorrow." Her eyes streamed with tears as she told me about some childish home-troubles.

During the service we went over our texts and choruses, as usual, and, wonderful!—yet not wonderful, for JESUS loves to answer prayer, and can open the understanding of the little ones—Ta-tsie-tsi took in *everything*, answered questions, helped another child to learn, and even herself learned two choruses and a text! Off she went at length with a beaming face, saying her "heart was very happy."

A VISIT FROM MR. STEVENSON.

Mr. Stevenson had been much run down, and on his way back from Mr. Orr-Ewing's, where he had been resting, he called in here. I was studying with my teacher when he passed through the hall, and almost forgot a proper Chinese greeting in the joy of seeing him. Solemnly, according to Chinese etiquette, we shook fists at one

another, and bowed, without a look from my side. But it turned out afterwards that my hands had not been in quite the right position after all. What a lot we have to learn!

Almost the whole of the next day was spent in interviews with Mr. Stevenson, with the object of deciding to what part of China each of us should go. Not one of the sisters had any special place laid definitely upon her heart. The LORD keeps us all so happy and restful in this matter; for we know that His will will be made clear.

THE CHINESE MOON FEAST.

How zealous our Chinese friends are in their religious observances! It was the Moon Feast, and our neighbours had a table spread with all kinds of good things. Cakes and so forth are specially prepared, and placed in the courtyard in the full blaze of the moon, in order that the moon god may partake of them, while crackers are let off and silver paper burned in his honor. But shortly after the moon may be supposed to have eaten and enjoyed all the good things, the people calmly take them in and help themselves, believing that the god is satisfied with the *appearance* without the reality. Strange indeed! *but how often a picture of our consecration to God!*

A PIC-NIC IN CHINA.

One particular Saturday proved, very conveniently to be the birthday of several of us: and with a whole free day before us, we all got up early for a morning prayer meeting. Jesus was in the midst while we prayed and sang choruses, and the whole after-day was made so sweet. Miss Hanbury had a surprise arranged for us. How all the study-tired faces around the breakfast table brightened up as she announced a pic-nic. On account of the rainy season we had not been able to get outside the city walls for some weeks, and the sunshine and fresh air seemed like new life.

There were eighteen of us in all, for none remained at home. So, to avoid frightening the people, we walked in two companies to the canal.

Chinese pleasure boats are most elegant. They are carved outside and painted in the brightest colours. One long cabin, and another little one, provided with a number of glazed windows, make them as comfortable as you could wish.

Would that I could describe to you how pretty the country was that we passed through. I often wished we might stay to sketch it. On one side was the grim old city wall, which rose from the green canal bank; and once and again we came to a simple bridge thrown across to the city gates, with their picturesque curled up roofs, the whole covered with creepers. Here and there some modest shrub, already autumn-tinted, nestled in the clefts by the way. Then there was the open country on the other side with cottages strewn along.

From the waters we gathered beautiful blue water-flowers as we passed, using them as decorations for the dinner table—for which also our big Chinese baskets supplied wonders!

Our boat at length carried us up a little side canal, past temples—like Continental convents, always on the prettiest spots, temple gardens and fields, to some wooded hills, where we got out for a long walk through the rice fields. Amazed and frightened looking, the inhabitants of the small farmhouses by the way turned out to view us.

In the course of our ramble we visited a very pretty but sadly-neglected garden. A tea house with glass windows, a pond, several pavilions, and pretty arbours, were scattered all over the place, but the paths were all overgrown with grass, and there were almost no flowers.

While we rested in one of the garden houses three of the ladies appeared, the youngest daughter such a pretty girl, and so bright. They were most interested in hearing about our country; the Gospel, however, was not so readily received. They were most kind, and we hope, some of us, to go again to see them.

A MISSIONARY MEETING.

The afternoon passed very quickly, and on our return home we had a missionary meeting after tea. Many had friends in different parts of the field, reports of whose work were read, and then we told the LORD about it all. The far-away lands seem to come so near at

such times. Ah, yes! the members of the one family are separated only "till He come"!

ALONE IN A CHINESE CROWD.

Returning with Miss Hanbury and another lady from Chin-kiang, where I had been staying for a little while for rest and change, being run down, as the English say, I had a new experience.

We had reached the city gates by native boat in good time, the wind being fair; but as the barrow-men again made trouble about carrying our many boxes of winter stores, someone had to remain beside them while the others went on. After much persuasion, I got permission to remain. And what a lively time I had!

First the old boatman came and wanted payment of our passage money. He must wait till the proper time, I said. He and the other men wanted to go home, and they would have put me out on the street at that late hour. They turned all the boxes out, and kept pressing me to pay. Then the old boatman left, but it was only to try another plan. Meantime a crowd had gathered, and they turned the boxes over and over, seeming inclined to carry them off. And now a barrow-man arrived and began loading his barrow, saying he had been sent by Miss Hanbury. It was impossible for him to have come so soon. So recognizing the old boatman's stratagem, I made him desist, amidst the yelling and laughter of the ever-increasing crowd. The LORD gave me the necessary words. Praise His Name! Entering into the spirit of the thing, the crowd continued to amuse itself, and barrow after barrow which they procured came hurrying up. But God stood wonderfully by me in the midst of it all, and at last, when I called the boatman into the boat and remonstrated with him, telling him that I saw through his schemes, he sent the barrow-men away.

How glad I was when our tall table boy, Shin-tsi, appeared, and settled with the people in a most pleasant way. I never greeted a more welcome face.

I did praise God for letting me get amongst that crowd alone. It was a good preparation for the next crowd one may be called to meet. God drew very near, and I proved Him to be a very present help in trouble.

DR. BAEDEKER.

We were so glad to have Dr. Baedeker with us on a visit. He could only stay two days; but they were days of blessing. One day when all the Missionaries in the city were invited to afternoon tea, Dr. Baedeker told us about his recent travels and the LORD's wonderful leading. He had gone through Russia and Siberia, visiting the Stundists and other persecuted Christians in their prisons and exile, and had now emerged in China with his faithful Armenian interpreter.

I was much struck with an incident which he recounted. Traveling by a very crowded train one day, he found on arrival at his destination that his pocket-book, containing his passport and the precious document which authorised his entrance to the prisons, besides a large sum of money was gone. He told Jesus his great trouble, and telegraphed to St. Petersburg asking for a renewal, if possible, of the document and passport. The reply which came back was that he should have both, and, although he had not mentioned the loss of the money, they added, "How much money have you lost?" On receipt of his answer they telegraphed again, "One thousand roubles (the amount lost) on the way to you." But the best part of it was that the new document gave him more liberty and opened doors he had not had before. How like the LORD Jesus! When He takes anything, it is only to give something better in its place.

Sometimes he had to meet the persecuted Christians in barns, or little herring shops, so as not to attract the attention of the ever-watchful police. The people, he says, are happy in Jesus in spite of all the persecution.

It was wonderful to see him go amongst the Chinese people, telling them of Jesus and their need of Him. The natives felt the power of the love of God in him. He had not time to see the prisoners here, but he preached in some shops. Oh, for more of the LORD's own love and a passion for souls! for nothing else is of any use in a heathen land. Ask this for us all.

Gleanings from Mr. Stebenson's Letters.

FEB. 2ND.—On Jan. 27th Miss Saunderson left for Chefoo; but, as steamers have stopped running earlier this year than usual, quite a number of teachers and scholars are unable to proceed to Chefoo. They will probably have to remain in Shanghai until after the Chinese New Year.

I AM glad to say Mrs. Baller is improving in health. Miss Kay has left us to pay a short visit to Yang-chau. I am glad to hear that Mr. Marshall Broomhall is a good deal better; he has returned to Gan-k'ing. He will not for the present do any study, but will occupy his time in itinerating work in the country around Gan-k'ing.

MR. ORR-EWING leaves us again to-night for Kiu-kiang. He hopes to start in a few days on a visit to the stations on the Kwang-sin river, accompanied by Mr. Fische.

ON the 3rd inst. Mrs. Thorne, Miss E. M. Hunt, Miss Bridgewater and Miss Dunn arrived safely from England—all in good health.

FEB. 16th.—On the 13th inst. the teachers and children left us for Chefoo after their long delay here.

MR. JUDD and Mr. Russell have gone on a tour round the Shan-tung promontory. Mr. Hayward leaves to-day on a short visit to Wun-chau.

ON the 15th inst. we had the pleasure of welcoming from England Mr. and Mrs. Parker and children, Mr. and Mrs. Squire and child, and Messrs. Ritchie, Gemmell and Hibbard.

ON the 16th inst. Miss Irvin left for Kiang-si, via Hang-chau.

ON the 19th Mrs. Thorne and Miss Dunn, Mr. and Mrs. Squire, and Messrs. Ritchie, Gemmell and Hibbard started for Gan-k'ing.

ON the 21st Mr. George Huntley and Mr. Tunnell arrived. I hear that Messrs.

Thompson and Davies have arrived at Wan-hien, and have taken up residence there.

MISS CHRISTABEL WILLIAMS and Miss Spink arrived from Yang-chau. They are going to Wun-chau.

WE have decided to proceed with the building at Wu-hu, and hope that the contract will be signed next week. The house will be suitable for conferences, and for rest and change for workers in Gan-hwuy.



GOLDEN ISLAND, NEAR CHIN-KIANG.

Short Extracts from China Letters.

MISS ANNIE HASTINGS,

writing from Kwei-yang Fu, on the 30th of January, says: "We rejoice to hear of the progress in the home branch of this work, and praise God, Who so wonderfully supplies all the needs of His children, both yours and ours. We have much cause for special praise to our Father, who has guarded our interests in the matter of supplies. This month there has come to us here nearly a thousand taels* for different parts of the work, almost half of which is a special donation to buy the house in Ngan-shun Fu. As you know, the silver is carried from Chung-king to this city (seventeen days' journey) by coolies. During the journey one of the coolies ran off with his load of three hundred taels. The packages taken were those containing our remittances. Since the robbery, the Chinese firm which undertakes the carriage of our letters and silver has repaid us two hundred and fifty-six taels, so that our actual loss is brought down to about forty-four taels, and this they promise to make good should they succeed in catching the thief and recovering any of the money. It is a matter of great thankfulness that the firm has been led to do this, and that there has been no occasion to refer to the officials. During the past year the Lord has helped me much in the matter of study. I passed my second examination in October, 1893, and hope shortly to pass the third. I have also realized much help in speaking, and in understanding the people. I am sure

you will rejoice with me in this. The Tuesday prayer meeting with the Christian women, which Miss Haynes and I took charge of over twelve months ago, when we could say but a few words in their language, has been continued regularly, and we now have the privilege of giving them instruction in the Word of God, and our hearts are made glad as again and again, in prayer, they thank God for the message given through our lips. About five months ago, I was led to commence a class with seven unconverted women, six of whom come regularly. The Lord has given me great joy in this service, as I have gone to them each week, constantly realizing my own inability to satisfy their souls' need. I have always come from the place praising God for fulfilling the promise, "Where two or three are gathered together in my Name, there am I in the midst." Among these women I have reason to believe that one, at least, is really trusting in Jesus, and I ask your prayers that she may be able to confess Christ before her friends and neighbours. Another one, my own sewing woman, was a vegetarian, but has now given up that practice. She has a clear head knowledge of the truth, and at one time seemed much interested, but has grown cold, and we fear that she has been resisting the Spirit. An old woman, who was baptized a short time ago, manifests in her altered countenance the change that has taken place in her heart. We cannot doubt that the peace of God is hers. Of their own accord, the women have requested me to hold the class on New Year's Day just as usual, though I had not expected anyone to be present. Whilst I was writing this, I was called downstairs to receive a present sent by a relative of one of the Doctor's patients. I have recently been with Dr. Pruett

two very serious cases. Both were successfully treated, and in each case the patient's life was saved. To God be all the glory! This present consisted of a large leg of mutton, two large fowls, two ducks, some pears, pomegranates and bamboo sprouts. These were carried in by two men. In accordance with Chinese custom we only accepted a portion of the gift, namely, the mutton and the fowls, and, giving the men a present, we sent back our visiting cards to the senders of the gift. Two days ago another patient sent a small gift. I am very glad to have these opportunities of visiting the sick in company with the Doctor. The experience thus gained may be of great advantage in my future service, and it also gives us entrance into homes where we should not otherwise be welcomed."

MISS M. E. RIGGS

writes, from Hoh-chau, on the 21st of February, saying that, after an exceedingly mild winter, the natives are expecting much sickness in the district during the spring and summer. Already there is a great deal of fever, and a number of persons have died. The little church at P'ing-yang has recently lost two of its number, and also two enquirers. In the midst of all the sickness, and the work that crowds upon them daily, our sister and her companions are rejoicing in the keeping power of Christ. Miss Riggs says: "We do not know what is before us, but we are in Jesus' keeping. 'Peace, perfect peace, our future all unknown? Jesus we know, and He is on the throne.' Oh, how good to know that we are His and in His keeping! 'Death may shadow us and ours, but He has vanquished death.'" Miss

*The tael is the foreign name for the *liang*, or Chinese ounce of silver. The Mexican dollar is used on and near the Coast of China, and is a little over two-thirds of the value of the tael. Owing to the depreciation in the value of silver, a Mexican dollar at the present time only costs about 50c., and a tael about 72c., in American gold currency.

Riggs was expecting to return shortly to P'ing-yang, and to take up work in the village where she spent some time last spring, and she asks much prayer on her own behalf, and on behalf of her fellow-workers in the P'ing-yang district.

MISS MARIE GUEX

of Yuh-shan, writes: "We want more workers very sadly in this district. Many places have been opened of late, and many more could still be opened if there were workers to occupy them. Oh, let us be earnest in asking the LORD of the harvest to send forth labourers into His harvest! We are well here, and the LORD is working on all sides. May we always be ready to do His will by living in close contact with Him."

MR. J. A. STOOKE,

in a letter recently received from Che-foo, speaks of the work at the C.I.M. Sanitarium, of which he and his wife have charge. After some kindly words in appreciation of "the many acts of thoughtful loving kindness" shown by the various workers from North America who have resided for a time at the home, the writer says:

"I wonder how many pray for this branch of CHRIST's work? We cannot write about it so as to make a wonderful story of peril and adventure; to chronicle the work, we have to put down very simple records of ordinary daily events. Yet, after all, this is an important branch of the work. A "post office," a "business department," a secretary's office" sound very dry when spoken about, but suppose these branches were missing, how would the wheel of Missionary work in the interior go round?"

The work of the Sanitarium is indeed a very important one, and deserves a place in the prayers of friends at home. It has admirably fulfilled the purposes for which it was established, in affording quiet and home-like rest, in a very healthful locality, to sick and weary workers, and thus, in many instances, has obviated the necessity of a voyage to the home land.

Mr. Stooke goes on to tell of a very hopeful evangelistic effort which is being put forth in Che-foo. The hearty co-operation between members of different Missions is a specially cheering feature in this work. It is a mixture of a Y.M.C.A. and Y.P.S.C.E., and the Committee and working staff consists of three American Presbyterian Missionaries, five or six of their native helpers, and four members of the C.I.M. We again quote from the letter: "We have two street chapels, each opened three nights a week. One of us, with one or two of the native helpers, conduct the service in turn. Sometimes we have to gather our audience by singing them in. At other times our congregation is waiting for us. We pour in red-hot Gospel shot, and the attention is often all we can desire. A native audience at a Gospel meeting would shock foreigners, I fear. They come in and light their pipes at the stove, and spit on the earthen floor; but what of that, if they do but hear of JESUS and His love? When the SPIRIT convicts and converts them, the dirt and tobacco will go naturally enough. We do not want to be satisfied with merely seeing them come and go. One can get a congregation in China easily enough, but what we really need is the power from on high to break up these hard, callous hearts, and bring them in penitence to the feet of JESUS."

MR. H. N. LACHLAN

in a letter written from Kuang-feng, Kiang-si, says: We live very near to the north gate of the city. Opposite us are two inns, a large and a small one. Next door to them is a blacksmith's forge, whilst we have a mixed goods shop next us. Our house last year was just a couple of shop fronts, but we have put in a floor and partition, still keeping the shop fronts for a chapel and women's room. During the year a great deal of prejudice has been broken down. The neighboring children come in and learn hymns and know the Gospel, and their parents are generally willing to come in for medicine when they or their children are sick. Now the cold evenings have come round, we have begun showing the life of CHRIST with a magic lantern, and the people, as a rule, are as quiet and attentive as any audience of the poor would be at home. In the early summer and autumn, I visited several places round, preaching, and we now have natives preaching at two centres, one at a large, busy place on the high road to Fu-kien, and the other on the road to Yuh-shan.

Living right among the people, as we do, we get to know more and more, not only of the idolatry, sin and wretchedness, but also of the hardening effect of sin on public opinion and the individual conscience. Take, for instance, the treatment of female infants. Respectable people, who find no difficulty in rearing their sons, complain that daughters are "thieves and robbers," and only rear one or two, at the most two, getting rid of the rest by leaving them on some one else's doorstep, or by drowning, or in some other way. The neighbors, when they hear of it, just laugh and shrug their shoulders, saying, "There is no help for it." On the other hand, the boys are dandled and petted, and, in the long run, spoilt. Our opposite neighbor, a widow, is a case in point. She drowned five girls, and her two sons, now married, are little comfort to her. Our next door neighbour, who is an inveterate gambler, has two dear little girls, who constantly come in here and learn hymns. The other day another daughter was born, at which he was very disgusted. A few days after, we heard them firing a cracker at the door of their house, and found that they had allowed the little one to die of starvation and neglect. And this man is a respectable tradesman, whose worst fault in the eyes of his neighbors is his gambling. It was really too amusing, the other day, when I had a flying visit from James Lawson, to see this very man holding his nose as we passed his shop—the polite way in which the Chinese sometimes express their appreciation of us.

MR. BURGESS.

who is working at Lao-ho-k'eo, Hupeh, writes: Whilst foreigners are writing strongly about the officials in the press, we find them very agreeable here. Nothing could exceed their kindness and courtesy to us. Last week the chief military man with the Tao-tai, invited us to come to his residence next day. We went, and he entertained us, sending for friends and giving us a feast. He and all his friends are Hu-nan men. We have a few enquirers here, and some of the members' families are being blessed. The Sibleys are keeping very well. Mrs. Sibley visits the women, and has many who come to see her. Mr. Sibley has a boys' Bible class. I came home the other day and saw an old official named Wang sitting and learning the Word of God along with the boys.

MRS. A. EWING (NEE LUCAS)

of Tai-ho Hsien, Ngan-hwui Province, writes Dec. 13th, 1893: We are again in the interior of China, and, praise the LORD! happily at work amongst the people. The long rest has done us both a great deal of good, and I trust we shall be able to remain in this needy land two or three years longer before taking our furlough. We reached here just five weeks ago, the journey from Cheng-yang Kwan to Tai-ho was slow, as the boat people were rather troublesome, our captain being an opium smoker. The few Christians here seem glad to have us amongst them, and we are looking to the LORD to use us. Besides the Sunday services, my husband has been holding evangelistic meetings about three times a week, in the evening. These have been well attended, some men coming fairly regularly. He also visits the villages with one of the servants, and in this way is trying to spread a knowledge of the Truth. This is a fairly prosperous district, the Hsien (county town) itself being small, but there are a large number of farms all around. A good many of these are within easy walking distance, and I am visiting some each week with my woman. We have also begun to do a little work inside the city wall, but the sight of a foreign lady causes a good deal of sensation, and one day I had to leave a house on account of the number of people who wanted to see me. However, there is at present a very friendly feeling towards us, and we are warmly received in almost all the homes. The women at this time of year do not come in large numbers, but at my meeting yesterday there were about fifteen and some children. There seems every probability that a good work may be done here, if we keep in the place of blessing, and are weak enough for God to work through us. Oh, that we may be kept from laboring in our own strength! We shall greatly need your prayers, very specially that our physical health may stand the strain of work. I feel I need to take more care than formerly, and this will not be always easy, especially after the Chinese New Year. We have a very comfortable home, the Mission premises are large, and our dwelling house is situated in a quiet spot. The preaching hall is on the busy street, and we have to pass through two courtyards to reach it. You probably know that Mr. and Mrs. Hunter, with Mr. Ewing, were working here before the former went to Che-foo, and their presence has greatly helped to prepare the way for our coming. The servants are Christians, and are helpful in every way, testifying for the Master very clearly. Truly "the lines have fallen unto us in pleasant places," and we continually praise God for all His goodness to us. A few have asked for baptism, but I think they will be kept back for a while. My woman is one of the number. We have an old gentleman living with us who was formerly in the Roman Catholic Church. He is not able to do much work; just looks after the door, and talks to people when they come into the hall. It is nice to know he is thus spending his latter days in serving the LORD. Please pray that we may have wisdom given us for all our work.

A CONDITIONAL PROMISE.—"If thou draw out thy soul to the hungry, and satisfy the afflicted soul: then shall thy light rise in obscurity and thy darkness be as the noonday. And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—Is. 58: 10, 11.

The Province of Si-ch'uen.

BY MONTAGU BEAUCHAMP, B.A.

"Every place that the soul of your foot shall tread upon, that have I given unto you, as I said . . . only be thou strong and very courageous."—Joshua i. 3, 7.

SI-CH'UEN.—This name, so difficult to pronounce, is made up of two simple Chinese characters, and means "Four Streams." The province derives its name from four grand tributaries of the river Yang-tsi, which run from N.W. to S.E. They are navigable for hundreds of miles, and form a network of communication all over this province, which is equal in extent to Spain, but far richer, and densely populated.

Owing to the extreme height and wildness of the mountains in the west, the boundary between Si-ch'uen and Thibet is rather vague, and in this way the various estimates as to area and population are easily accounted for.

The whole province is mountainous, with the exception of the Ch'en-tu plain, which is about 100 miles long and 50 miles wide. As the smaller rivers empty themselves into the mighty Yang-tsi, the mountains subside into mere undulating hills. But before the "Son of the Ocean" is allowed to escape into Hu-peh, the mountains collect once more in redoubled height and grandeur to bar the way. Here we meet with some of the finest scenery. Precipices, of 1,500 to 2,000 feet in some places, rise almost perpendicularly out of the river, forming grotesque peaks, deep gorges and rushing rapids, across which one might almost throw a stone. Then the river emerges once more into rocky basins, wooded glens and fertile country.

The province gives one the idea of wealth and prosperity. Hills and mountains are terraced to a great height and well cultivated. Rice, wheat, barley, millet, sugar cane and a great variety of vegetables are but some of its products. But, alas for the paralyzing influence of opium! It is not only ruining those who smoke it, but the proportion of land given up to the opium poppy is increasing year by year. The demand for opium is ever on the increase, and its cultivation is far more lucrative than that of cereals and all other necessities of life.

After deducting enough for their own consumption, the people are now exporting to other provinces more opium than is imported from India. This seems almost incredible, but I state it on the authority of an Englishman in the Customs at the important centre of I-chang.

The mineral wealth of Si-ch'uen is enormous, but as yet it has scarcely been touched, and its extent is therefore unknown.

The cities are mostly situated on rivers, and are busy centres of trade. Hundreds of boats may be seen lading or unlading their cargo at any one of these places.

There are some 120 walled cities, each of which is a centre of government, with one or more resident mandarins. Between the country homesteads and these walled cities there is the intermediate grade of market towns, which constitute at once a strong characteristic and an important feature of our much-loved Si-ch'uen.

Of these there are many thousands. The thought is almost appalling. This single province might be a vast empire in itself! A good number of these market towns are small and insignificant—only a few hundred persons attending the market, which is held every third day. The majority, however, are thronged by thousands every market day. Here you have the very heart and life of the people of Si-ch'uen, and a field of rich soil for the seed of the Kingdom.

Market towns are situated about five miles apart. On days when there is no market they look quite deserted, nearly all the people being at work in the fields. The shops are closed, and only a few stray loafers or small children are to be seen on the street.

If, on the other hand, one happens to pass through on the third day, one finds an almost impenetrable crowd. For miles along the road you may see them coming in two and threes—men, women and children, laden with the produce of their homesteads. When the sale of this is accomplished they purchase provisions and other necessities, which are only to be obtained on market days.

The country gentry also come in to chat with their friends over a cup of tea. In these crowded tea-shops you may often witness the settlement of petty lawsuits, the people saving the heavy expense of going to a county court at a distance, and the many bribes, without which no audience can be obtained.

Besides the people who belong to the surrounding country, there are always a large number of travelling merchants bringing cloth, cotton, hardware, salt, medicine, and anything which is not produced in the immediate neighbourhood. Stalls are most cleverly rigged up in the middle of the street, and in every available space. Shutters and shop-doors are gladly loaned for the purpose on payment of a small sum.

Having travelled on foot since dawn, one is glad of a rest after breakfast, while people are most busy with their trade. By noon one may get a quiet talk to a knot of men in a tea-shop, or a hundred or two in a temple court. There is no lack of listeners from morning till night. Small books, tracts and Scripture portions are readily sold on the first few visits. So eager are they to see the stranger and his books that distribution would be impossible.

They listen most eagerly to all one has to say, often with the remark, "Why, the foreigner speaks our words!" But, alas, how little of the Truth is grasped. Yet, thank God, there are instances of men who have at least been arrested by the first hearing of the Gospel. The mass goes away, even after listening for an hour or more, with some such words as these: "There are good and bad all the world over;" or, "Ah! those foreigners believe in exhorting people to do good, *just as we do*." Or again, "Their doctrine is *the same as ours*: preserve a good heart, don't harm anybody; a man's own heart is his Buddha; of course, all this idol worship is false." Or yet again, "*Just the same as our Confucianism*: worship heaven and earth, and reverence your parents."

An occasional angry word makes one's heart rejoice. "What do we want with their Jesus? Creator of heaven and earth! Stuff and nonsense! Greater than our Confucius, eh?" and off the incensed hearer goes with an oath. But almost invariably the crowd will apologise, and "beg Mr. Foreigner" not to be angry with the poor fool, but go on with his preaching. And which is the more hopeful part of the crowd? I honestly say I wish we could more often find men thus hit hard by the Truth, and not constantly saying: "Oh, yes; very good; *it's all the same*."

Overland travelling in Si-ch'uen is undoubtedly better than in any other part of the Empire. The roads, or rather paved paths, are usually good, and magnificent stone bridges are to be found everywhere. Sedan chairs carried on long bamboo poles are a luxury after the springless carts and barrows of Northern China.

I must not close without a few words about idolatry. In Si-ch'uen idolatry, ancestral worship, necromancy and geomancy are in full swing, while Confucianism, Buddhism and Tao-ism are a good deal interlaced.

All reading men are Confucianists, but many Buddhist rites and ceremonies find an entrance into their social and domestic life. Ancestral worship is universal, and has a greater hold on the people than anything else.

In 1886 the early work in Si-ch'uen received a severe check, all the Missionaries being driven out of Ch'ung-k'ing and the converts scattered. Ch'en-tu, with four worn-out workers, was then the only station left. It was at this time that I first saw the province, and felt impressed with its overwhelming needs and the unlimited possibilities amongst those market towns. In the short intervening period God has done wonders for us. There are a dozen cities in which foreigners are residing, which means several score of workers. Where our own Mission originally led the way, members of half-a-dozen other Societies are now also to be found.

Much time has been occupied in opening these centres, and, in each case, it implies many victories fought and won upon our knees.

Very special prayer is needed at the present time; for though the people are most friendly at times, even pressing us to come and rent a house in some new city, yet the mandarins are more and more opposing us. They forbid the people to let houses to us, and, in fact, question our right to be in the interior at all. Let us continue in prayer to God, not relying upon the arm of flesh (2 Cor. x. 4).

Let us "seek first the Kingdom of God." He knows what is best as touching more centres for us to reside in. The preaching of the Gospel is the supreme need. We certainly want to avoid many Missionaries congregating in the same cities, as work is not thereby strengthened. Pray for labourers who will systematically go forth into the country around our present centres "bearing precious seed." The right principle seems to be visiting the Christians and enquirers in their homes, rather than letting them congregate around one, thus more than ever stamping themselves as "the foreigners' sect."

If by God's grace these market towns can be systematically sown with the good seed, a great harvest will "doubtless" be reaped, even if it be "after many days." The province now cries for evangelists, and we must do this work first (1 Cor. xii. 28). Then, as we get God-made converts, He will make us pastors, and give God-made evangelists from among the natives themselves (Eccles. xi. vv. 1 and 6).

The Thibetans, and Aboriginal Tribes of Western China.

CONSTRAINED by the evident and urgent need for many more workers in China to sustain existing work, and to enter the doors which God is opening, we have begun to pray that God will Himself select and send forth 100 consecrated men from North America in connection with the China Inland Mission, and we are assured that God will speedily accomplish this prayer, Himself providing the funds that will be needed. Our friends in England are also looking to God for a similar number of men, and we trust that from the countries of Northern Europe and from Australasia, at least a third hundred may soon be sent forth to China. Among these and among our FATHER'S "exceeding abundantly," there will be many, we trust, who, after studying the language in the Training Homes in China, may be found suitable for pioneer work among the races of whom we are about to speak.

Many of our readers are aware that Thibet is subject to China, and that it is through Chinese influence, together with the jealousy of the Lamas, or Buddhist priests, that foreigners are excluded from that country. It is not so generally known, however, that during a recent period, China has extended her border so as to bring a portion of Thibet, twice the size of England, within the Province of Si-chuen. Rev. J. Hudson Taylor has lately made the statement that, of the whole Thibetan race, only one-third live in that interior Thibet which is as yet shut up, whilst one-third dwell in Ladak, and other territories subject to British control, on the northern frontier of India, and the remaining one-third are to be found on the Chinese side of the Thibetan boundary, stretching from outer Kan-suh in the far north-west, to Ta-li Fu in the south-west, and occupying the whole of the newly annexed portion of Si-chuen. This latter one-third includes the Si-Fan, the Ku-tsong, the Mu-so and other tribes which are of Thibetan origin, who speak that language and follow the Buddhism of the Lamas; and, taking the estimate of six millions for the Thibetan race, we conclude that about two million souls of this little known people dwell within the borders of China proper.

The significance of this statement lies in the fact that whilst Thibet may be closed as yet to the Gospel, two-thirds of the Thibetan race are even now accessible to Christian Missionaries, who are willing to endure hardness for CHRIST'S sake.

Throughout the whole of Central Asia, numerous tribes of aborigines are to be found, dwelling in close proximity to, yet quite distinct from, the stronger races by whom they have been conquered. As a rule, they build their hamlets on the hillsides and in the mountain valleys, and but few of them are to be met with in the towns and cities of their conquerors, except on market days and festival occasions.

Nowhere are these tribes more numerous than in the three Provinces of Si-chuen, Yun-nan and Kwei-chau, which form the south-western corner of China proper. Some of these races stretch over the border into the adjoining Provinces of Hu-nan and Kwang-si, and many of them have their habitat on the long line of borderland which separates south-western China from Thibet, Assam, Burma, the Shan States and Tonquin.

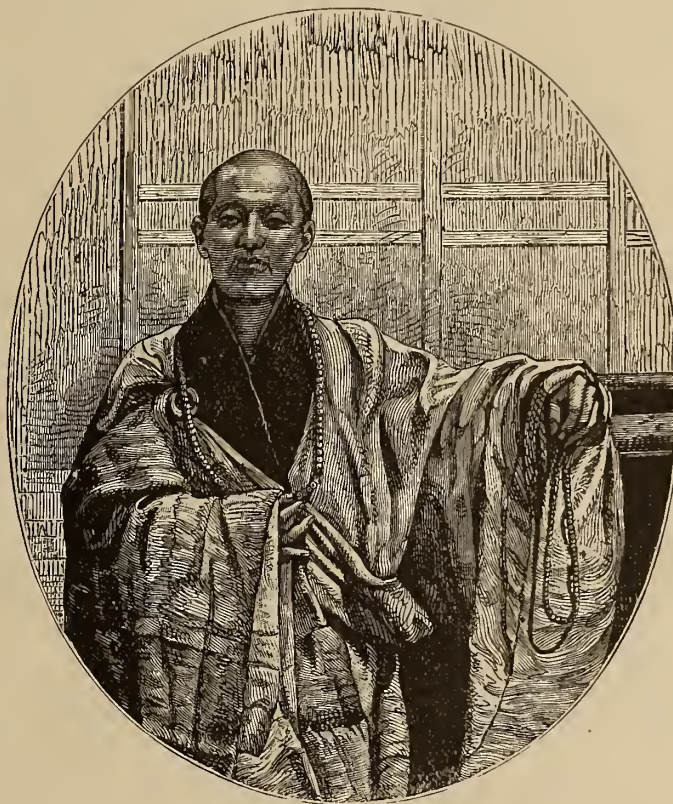
In a very rare Chinese book, published some three hundred years ago, and entitled "The Eighty-two Tribes of Kwei-chau Province," a minute account is given, from a Chinese standpoint, of the location, customs and dress of eighty-two tribes then existing in that Province; and another authority has reckoned the number of tribes in Kwei-chau and Yun-nan at one hundred and eighty. There is no doubt that many of these were but separate clans of the same tribe, and, moreover, many names found on these records are not now represented by

existing villages; war, disease, and gradual absorption by the Chinese having obliterated all trace of them as separate communities. The remaining members of many of the smaller tribes will not readily acknowledge to a stranger that they have any tribal name, and thus it is difficult to identify some of the tribes whose names we have before us. Having made all these deductions, however, and having added to the total the tribes on the borderland of Burma and the Shan States, and also those in western Si-chuen, which are not included in the Chinese record, we are led to believe that there cannot, at the present time, be fewer than seventy or eighty distinct aboriginal tribes in south-western China. Some of these peoples are only represented by a small number of villages, whilst others, as the Lo-los, the Min-chia and the Pai-ih, consist of numerous clans, each of them occupying many

villages, and far outnumbering some of the weaker tribes.

It is not easy to arrive at even an approximate estimate of the total population belonging to these tribes, but they must certainly number several millions of souls, scattered in small communities over the greater part of three provinces, and spreading also into the neighbouring provinces and countries.

These poor people, Thibetans and tribesmen alike, in common with all who are yet without a knowledge of CHRIST, have been, by our LORD Himself, made beneficiaries under His last will and testament, of which His disciples are constituted the administrators; and thus it falls out that, in the Gospel which is committed to us, we hold property *in trust* on their behalf: they are our *creditors*, and we may well say with Paul, "I am *debtor*, both to the Greeks and to the Barbarians, both to the wise and to the unwise." Are we also prepared, like Paul, to accept our responsibilities, and to join him in saying, "As much as in me is I am ready to preach the Gospel unto you who are at . . . also." (Rom. i. 14.)?



A THIBETAN LAMA.

If it be a disgrace to become bankrupt through one's own carelessness, and thus to allow others to suffer because we cannot pay our debts, how much more of a disgrace and a sin is it for us to allow our debts of "glad tidings" to the heathen, who perish for lack of it, to remain unpaid, whilst we have abundant resources placed at our disposal, and abundant grace provided for us by our Master.

We earnestly pray that to some hearts the call of God may come through the reading of this article, and we add a few words for the benefit of these.

With the exception of the Thibetans and the Shans, none of these races possess a written language; and whilst many of the dialects may prove to be cognate, there is little doubt that not less than *fifty different languages* and dialects will have to be reduced to writing, and fifty translations of the Scriptures prepared, if these tribes are to have the Gospel, and for this

special work we pray that men of considerable mental ability and training may be raised up; consecrated, whole-hearted men, with good health and sound judgment—men, too, of adaptability, who are pliable as india-rubber, where their own comfort or desires are concerned, and yet rigid as a steel column in matters of principle and duty. Those who offer to the China Inland Mission with a special view to the claims of these aboriginal tribes and the Thibetans, should be equally willing to labour among the Chinese if this should seem best, believing that if God would have them labour for a special class, He will make the way quite plain.

We desire to follow this paper with a few short illustrated articles descriptive of some of the tribes, which we trust may be helpful in making our readers somewhat acquainted with them, and in arousing prayerful interest in their behalf.

F. A. S.

Progress and Blessing at Yang-k'eo.

BY MISS GRACE IRVIN.

"I AM glad to say that the work was never more encouraging than at the present time, and may the LORD of the harvest continue to bless the labours of His servants, and prosper the seed sown! On September 6th eight persons were examined, seven of whom were baptized the following day, by Mr. Lachlan, viz.: four men and three women. The number of enquirers at present is ten, six of whom we believe to be converted. The others are pretty regular in their attendance, and are promising. One candidate was left over because of a family hindrance, which has since been removed. Two of the six above-named enquirers are the fruits of itinerant journeys made a year ago, who believed on first hearing the Gospel. Their ages are sixty-three and fifty-three years. One of the women baptized last time, before her reception into the church was the means of bringing in three families, including her own. Four members of these three families were baptized with her. Al-

though she is one of the very poorest, she is willing to give her time freely for preaching the Gospel, and refuses any remuneration. Several, I am glad to say, are growing in grace. Trial under God, has been made a blessing to one family, and persecution has only tested the genuineness of the faith of another couple. One of the first baptized converts had only been keeping half the Sabbath, but God has been dealing with him, and has brought him back to Himself. He went to the Evangelist, confessed his sin, and asked him to pray with him. All the members keep the LORD's Day. The Evangelist, Mr. Tong, and myself, visit all the Christians once a month. Two are living thirty-five li away, in a place called Ri-shih-si-tu. During the year nineteen very large business towns have been visited; sixteen large villages; and forty-two other small villages, and many hamlets. A large number were visited for the first time. There are

four meetings every LORD's Day. In the afternoon, the male members, with the Evangelist, open the street chapel, when many come in to hear the Gospel. Wednesday afternoons we have a Bible class for our Christian women and enquirers. All come of their own accord.

Several dollars worth of books and tracts have been sold. During some of these journeys we have met with cases of very special interest, and we believe for much fruit not many days hence, for God will give the increase. Will you help us to water by prayer? Our dear Father has committed unto us a very goodly heritage, and has given unto us the privilege of suffering with Him. Trials have been made a blessing to us during the year, and, oh! may we be faithful, and fully assured in all His will! Thanks for your many prayers for us. They are being answered.

Four Years in South Kiang-si.

BY W. S. HORNE.

IN GIVING a resume of our work in China, it is necessary to take you back to our first few months in the Gan-king Training Home as a starting point, for it was there that the foundation of all our future usefulness to the Chinese was laid, as we committed to memory characters, words and phrases, by the medium of which we are now able, through the help of the SPIRIT, to communicate the Word of life and light to those who are "dead in trespasses and sins," sitting in the dense gloom of heathenism. I shall not soon forget the happy fellowship with, and the kindness of, the friends at that home. In the autumn of 1889 we sallied forth to do battle for the LORD in Southern Kiang-si, a large interior Province about the size of England. Near the mouth of the Po-yang Lake, which collects the waters of the Province and empties them into the muddy Yang-tsi, is the port of Kiu-kiang, behind which is the famous Lu mountain, over 4,000 feet high. High hills run in irregular chains through the south, bounding it on the east, south and west. A perfect net-work of rivers water the fertile and beautiful valleys and plains. There is a population of fifteen millions, speaking many different dialects. The character of the people on the plains is peaceful, while the people in the hilly regions are turbulent and easily excited. The women, though much despised, and considered as chattels that may be sold off at any time, are not otherwise oppressed. From the centre of the Province towards the north foot-binding is practiced, while the women in the south have large, unfettered feet, and, though worked harder, have many more privileges than their sisters in the north. Their religion is Taoism, which sect has for its head a pope who lives in this Province.

TAOISM AND BUDDHISM.

It consists of exorcism, the worship of evil spirits, and of fire, water, thunder, and, in short, all nature. The Taoists are grossly superstitious, and believe in charms. Buddhism, with its numberless shaven-headed priests sworn to celibacy, whose elixir is found in endless repetition of "Amita Buddha," and the names of other patron saints, has also a strong hold in the Province. They teach that suffering may be got rid of by suppression of desires, and by extinction of personal existence, when the soul passes off into an unconscious state called "Nirvana." Confucianism, the religion of the upper classes, is largely adulterated with the other two. It teaches ancestral worship, belief in, and practice of, fortune-telling, choosing lucky days, omens and dreams. The steps on the way to perfection are: "Perfect knowledge," "a true mind," "right sentiment of the heart," "culture of the whole person," "an influence over the family, state, and things generally." These inaccessible, frozen peaks, offer no comfort to ordinary men and women. They claim that the power to attain this ideal lies with you. Has two thousand years of practice produced such a character among them? On the contrary, all the abominations spoken off in Rom. i. 18-32 are rampant among them. An examination of these faiths makes me cry, "I am not ashamed of the Gospel of CHRIST; for it is the power of God unto salvation to every one that believeth. For therein is the righteousness of God revealed from faith to faith." May we not forget that we are debtors to the Chinese to preach to them this Gospel which they so much need.

In December of 1889, I and a fellow-worker arrived in Kih-an, a large

city on the Kan River, in the southern half of the Province. We visited four of the walled cities governed by it, and were everywhere quietly received, and had many interesting times. We had sufficient of the language to invite the attention of the people to our books, tell them the price, and offer a few words of explanation. Thus we scattered many of these silent messengers. In March of the next year, I and the same brother-worker arrived for the first time in Kan-cheo, the prefecture in the extreme south, and proceeded at once to visit the cities under its control. We travelled among them for three months, and found the dialect so different that we understood but little of what the people said, and they much less of what we said to them. Nevertheless, we found ready sale for our books, and had many interesting conversations with some Mandarin-speaking men.

Returning to Kan-cheo, we spent from May to near the end of July in the city, where we sold books, sang hymns and preached the Gospel in every quarter of the city. Many became interested, and came to the house which we had rented night after night, and on the LORD's day, to learn the way more perfectly. This was too much for the enemy, who began to stir up the literati against us, so much so that we were obliged to leave the city. Several of the enquirers manifested real sorrow, escorted us to the boat, and presented us with cakes and other eatables. We left, commending them to the LORD, "and to the Word of His grace," and thanking Him that we had been enabled to leave a good testimony. In October I visited the city again, putting up in an inn outside the east gate. Here the enquirers whom we had left gathered round me again, bringing others with them. They rented two rooms in a private house, which I had no sooner entered than the landlord of the inn was severely beaten for sheltering me, and I only saved the landlady by offering to be beaten for her. Of course the official "would not presume to do such a thing," and I got him to promise not to touch her after I left. By this time my co-worker had joined me, and we were ready to start itinerating. In the city we had rented a shop, where we left a native to preach the Gospel whilst following his trade as a herbalist. This place I visited often, always to find fresh interest awakening.

OLD TSENG'S STORY

Old Tseng, sixty-three years of age, and now one of our brightest men, was first interested here. To this shop he brought all his idolatrous books for

me to burn. They made a good pile, and had been well thumbed. After they were reduced to ashes, we presented him with a New Testament, which he consults every day, and carries about—true sword-like—in his girdle. He repeats what he hears to his old wife, whom he has taught to pray. He was the sole manufacturer of a certain spiral coil of incense, that would burn for nearly forty-eight hours before the idol, the sale of which brought him a profit of \$200 per year. The SPIRIT taught him that it was wrong for him to carry on this business, and he resolved to give it up and trust the LORD. He reasoned that if it was not right for him to make the incense, it would be wrong to sell the utensils to any one else, so he smashed them up for fire-wood. I felt not a little concerned as to how the old man would make a livelihood, but his faith was unwavering and the LORD honoured it. He is now raising pigs, from the sale of which he makes enough to live comfortably. We have the joy of listening to many a simple story of faith in God, even in the buying and selling of his pigs. Thus the work went on, while we took long and repeated journeys to the east and west of the city, selling our books and preaching the Gospel. After a short visit to Shanghai, we left again for Southern Kiang-si, greatly strengthened and blessed. Then the LORD led us to rent a house thirteen miles from Kan-cheo, in the market town of Feng-kang. Here we have preached the Gospel, given away medicine and itinerated for the past two years. The evil one has kept up persistent persecution and opposition, so that many are afraid to come out on the LORD's side, and we have had great difficulty in renting and repairing houses. There is not the return for work that one expected, nevertheless we know that our "labour is not in vain in the LORD"—in due season we shall reap if we faint not. The present year has been one, too, of strain and trial to our health, in the work, and among the enquirers. Some who promised well have fallen away and joined the Roman Catholics for filthy lucre's sake. To off-set this, the LORD has caused the weaker ones to develop wonderfully, and made them a constant source of joy and encouragement. Though we have not been able to effect a settlement in the city, still it is not without a light, and we visit it often, waiting for the LORD to open the door. There are many interested, and when the door opens I believe there will be a harvest of precious souls. There remains yet very much to be done before the Gospel shall be adequately preached in this immense district of nearly two million souls.

Itineration in North Kiang-si.

NOTES OF A JOURNEY BY MR. JAMES LAWSON.

STARTING from Nan-k'ang Fu, we crossed the lake to Tu-ch'ang Hsien. We were able to give one week to the work in that city. During our stay we had no unpleasantness, and daily had little gatherings on the street, or riverside among the boatmen. One young man, a book-keeper in the shop I stopped at, is much interested in the Gospel, and now possesses a portion of the New Testament and some tracts. We sometimes talked over the things of God for over an hour each evening. You will remember this is the city the late Miss Parker prayed so much for. From Tu-ch'ang we went to Yau-chau Fu, and there spent another week, but with very little to encourage us, except the privilege of witnessing for the LORD. From Yau-chau we proceeded to King-te-ching, noted for the famous potteries of China, and probably the busiest city in Kiang-si, a perfect Babel of tongues. Here we had crowds of interested listeners. I say interested, for many stood for an hour or two each day, and one got quite accustomed to their presence. I spent about six hours each day on the street, mostly in one place, so that a large number of people were reached. I also had the privilege of meeting three natives sent to this city by Mr. Begg, of Huei-cheo Fu. They were warm-hearted and not ashamed of Jesus, and it did me good to meet them. After this I visited Fiu-liang Hsien, twenty *li* further up the river. Every one seemed to turn out here to listen, and a large number of tracts and books were sold. My boy, as well as myself, was as busy as possible answering all manner of questions. After listening to me, the people seemed to go to him to get the difficulties cleared away. It was good to hear them talk over these things, and one's heart rejoiced exceedingly. Leaving them, I returned to King-te-ching, and from thence to Lo-ping Hsien. We spent four days there. The city is a large one. Opium is smoked a great deal here, there being about 500 opium dens, and the

number is increasing all the time. About eighty per cent. of the male population smoke, and about twenty per cent. of the female. I spent the four days on the streets preaching, and was encouraged at the night meetings in the inn by a few gathering to listen. The landlord of the inn was very kind, and he and two or three others seemed to take in a great deal of the truth. Leaving Lo-ping, in a day and a-half we reached Teh-hsing Hsien, where we had good crowds. One poultry dealer of Lo-ping was much interested, and spent all his evenings with me, and I took care to make the Gospel plain to him. There was also a vegetarian woman who was very much interested, besides numbers who listened well. I then went on to Kwang-sin Fu, and had one and a-half days' steady work, getting good attention from the people. Two of the enemies of Jesus have passed away from this city—Mr. Hu, the district official, and one of the gentry. I went over to Kuang-feng and saw Mr. and Mrs. Lachlan, and then continued on down the river, spending three days at Kwei-ki, passing through An-ren Hsien to Uan-nien Hsien. Here we had difficulty in getting an inn. The LORD provided, however, and we had four days there. The women turned out in numbers, and I noticed two or three old women who had a very earnest look and were eager to understand. Shih-ch'en-kiai was the next point, and two days were spent there. The people are rough, and gave very little attention. I took a passage down to Yau-chau on a passenger boat, but we were penned up like so many fowls in a coop. We journeyed all night and next morning arrived safely. I spent a day and a half there and took boat to Nan-k'ang Fu. It has been a good journey, and often I have noticed very marked leading of the LORD. The seed has been sown in faith, and now we pray for the rain and sunshine, and in due time an abundant harvest. I am sure you will not forget this people either.

Editorial Notes.

A LETTER FROM MR. TAYLOR, written on board the "Saikio Maru," after leaving Yokohama on April 10th, tells us that the party had a very pleasant voyage across the Pacific, the weather being exceptionally fine. They were the guests of Dr. and Mrs. Whitney at Tokio, and had some good meetings in their house, and also one on the morning of the 10th, in Yokohama, before sailing for Shanghai. They expected to reach the end of their journey on April 17th. Another letter, from Miss Van Lear, also tells us that all the party had been kept well during the voyage.

Since our last number was issued we have received into the Home several candidates from Chicago. Two have been accepted for service, and the cases of others are under consideration. We ask the prayers of our readers for each one who offers to the Mission, and also for the Director and Council, in their solemn responsibility of deciding upon each case.

We are thankful to report that our Missionaries in China are, for the most part, in good health. They will, however, soon be experiencing the heat of summer, and we should pray, not only that they may be preserved from sickness, but also that they may be strengthened to carry on their work for God.

The Prayer Union is growing in numbers, and we are glad to believe that the prayerful interest in China is also deepening among its members. Weekly meetings are now held in six or more different cities in Canada and the United States. We would be glad to hear from other members of the Prayer Union who could arrange for a prayer meeting in their own houses or elsewhere.

The Prayer Union Circular, which we send out each week, contains letters from Missionaries, suitable for reading at these prayer meetings. We should also be glad to have them made useful in Christian

Endeavour and other gatherings. No charge is made for these letters; we will gladly send a copy, weekly or monthly, to any friends who can make good use of them, for reading at meetings.

On the morning of the 9th inst. we had the pleasure of welcoming to the Home Miss Gertrude McCarthy, daughter of Rev. J. McCarthy, and also Miss Kinahan, who has spent the past seven years in Missionary labour in the distant province of Kansuh. We regret that her stay with us will be very short, as she is on her way to her home in England. These friends met the members of our last Missionary party in Shanghai, but left three days before Mr. Taylor and his party arrived there.

A few days ago we were pleased to receive a call from an old friend, Rev. W. A. Wills, of the English Baptist Mission in Shantung, who was passing through Toronto on his way to England. We rejoice in the great blessing which God is giving in Shantung in connection with the work of this Society, and that also of the American Presbyterian Mission.

Lieutenant Butland, late of the British navy, and now in connection with Mr. Fegan's work for destitute boys in London, has again arrived in Canada with a large party of carefully trained and selected boy emigrants. He was present at our meeting last Friday, and told us that the last prayer meeting he was at in England was the C. I. M. Meeting at Mildmay, and almost the first he attended in this country was the C. I. M. Meeting in Toronto. Mr. Butland is a brother of Mrs. Gray-Owen, who has recently arrived in Western China on her return from England, and his interest in China is very deep and prayerful. In the course of his address, Mr. Butland called attention to the fact that the eyes are in the head, not in the hands or knees or feet, and all the body is guided by the sight of the head. So it is enough for us that CHRIST—who is the head of the body—sees perfectly every step of the way, and it is not necessary for the hands or any other members of the body to trouble themselves about sight.

Our Illustrations.

The Thibetan Monastery of which we give a woodcut this month is representative only of the larger establishments in which the Lamas or Buddhist priests reside. There are throughout the country many monasteries of much less imposing proportions than this one.

The photograph of our last party of Missionaries, which we reproduce, was taken in Vancouver on the day of sailing. Large photographs can be had from the office for 50c. each.

The Thibetan Lama whose picture we present was, we believe, resident in Pekin as a representative of Thibetan Buddhism at the Capital, and was of high rank in the priesthood. The rosary which he holds in his hand is used for numbering the prayers which he repeats.

Our picture of "Golden Island," with its temples and pagoda and the boats lying in the foreground, is a very good representation of the scene. The island stands in the Yang-tsi not far from the port of Chin-kiang, and is much frequented by worshippers at the temples.

Special Notices.

Kindly send us a post card when you change your address.

If any reader sends us a list of friends, whom he would like to see CHINA'S MILLIONS, we will send a specimen copy to each free of charge.

Subscriptions sent in now will be dated July, but we will send April, May and June numbers free to new subscribers so long as our supply lasts.

Donations received in Toronto during April, 1894.

Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.
April 1.—	331.....	\$30 00	April 6.—	355 Cancelled....		April 17.—	380.....	\$0 40
	332.....	1 00		356.....	\$10 00	18.—	381.....	10 00
	333.....	4 00	9.—	357.....	222 75		382.....	5 00
3.—	334.....	25 00		358.....	1 00		383.....	2 00
	335.....	20 00		359.....	5 00		384.....	50
	336.....	4 00		360.....	5 00		385.....	3 00
	337.....	5 00		361.....	5 50	19.—	386.....	10 00
	338.....	25 00	12.—	362.....	10 00		387.....	75
	339.....	30 00		363.....	5 00		388.....	10 00
	340.....	5 00	13.—	364.....	8 00	20.—	389.....	10 00
4.—	341.....	5 00		365.....	7 00		390.....	9 01
	342.....	75 00		366.....	25 00		391.....	1 00
5.—	343 Anon.....	5 00		367.....	50		392.....	1 10
	344.....	4 00		368.....	2 00		393.....	62 50
	345.....	67 75		369.....	30 00	21.—	394.....	5 00
	346.....	21 00	14.—	370.....	12 50	23.—	395.....	45
	347.....	15 00	16.—	371.....	25 00		396.....	10 00
	348.....	7 50		372 Anon.....	10 00	22.—	397.....	20 00
6.—	349.....	30 00		373.....	2 00		398.....	4 00
	350.....	5 00		374.....	25 00	24.—	399.....	5 00
	351.....	5 00		375.....	2 00		400.....	10 00
	352 A.....	5 00		376.....	5 00		401.....	5 00
	352 B.....	1 00	17.—	377.....	34 00		402.....	1 00
	353.....	100 00		378.....	150 00		403.....	1 25
	354.....	30 00		379.....	12 00		404.....	1 00
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CHINA'S MILLIONS

"Wells of Salvation."

ISAIAH XII. 3.

NOTES OF AN ADDRESS BY H. W. FROST, AT THE C. I. M. PRAYER MEETING, TORONTO.

(Concluded.)

A GAIN, there is another well that is spoken of in the 21st chapter of the Book of Genesis, the 25th through the 33rd verses. This is a well we all need to tarry at, and which I will call, in the words of Scripture, "The well of the oath." Abraham reproved Abimelech because of a well of water which Abimelech's servants had violently taken away. Abimelech had declared that he did not know who had done this thing, so Abraham took sheep and oxen and gave them unto Abimelech, and both of them made a covenant:—"These seven ewe lambs shalt thou take of my hand, that they may be a witness unto me that I have digged this well. Wherefore he called that place Beer-sheba; because there they swore both of them." This done, Abimelech went on his way, and Abraham, left alone, as it tells us in the 33rd verse of the passage, "Called there on the name of the LORD, the everlasting GOD." Well may we call this another step in advance, the reaching of another well as we go upon our way, and where our thirst may be more than ever satisfied. This is the well where we may stand, as it were, and take our oaths and make our vows; where we may enter into covenant with men because we are able to enter into covenant with God; where we may enter into holiest relations with our fellow-beings, and with the full assurance of being able to fulfill what we undertake, because of that great oath which God the Father took when He entered into covenant with His first-begotten Son. You will remember that it says in Hebrews that, having at that time no one greater to swear by than Himself, He swore by Himself, and appointed the LORD JESUS CHRIST unto an eternal priesthood with an oath that could not be broken. So then, no longer under the first covenant, made without an oath, but under the second covenant made with an oath, entered into and kept by the two Divine Persons, we, too, like Abraham, can make our vows with men and call on the Name of the LORD, the everlasting God. Was not this what Paul meant when he said, "I am debtor both to the Greeks and to the barbarians, both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also." The great apostle to the Gentiles not only realized that the blood covenant had made him a debtor to both Greeks and barbarians, but believed also that God's grace would be sufficient to enable him to pay that debt even unto uttermost Rome. Nor was this security, this assurance, derived from any consciousness of strength in himself. That which made Paul different from other men was only this,—he realized more than others that God had sworn and could not repent, and that He would never take back from JESUS CHRIST what He had given Him in behalf of His saints. Hence, under that oath, he drew from CHRIST's fullness, grace for grace, and performed his vows unto men and unto the LORD. In other words, he drank deep from

"the well of the oath" and was satisfied. Thank God, the God of Paul is our God; He is the covenant-making One and the covenant-keeping One; He is the God who finds only one thing impossible, and that is, to break the word which He has spoken. Come, then again, stoop and drink; and now arise in the strength of the water that is given from "the well of the oath," and serve men and God as never before.

"THE WELL OF HIM THAT LIVETH AND SEETH ME."

There is another very blessed well, which I will notice, in the 16th chapter of Genesis, the 7th through the 14th verses. This also has to do with the life of Hagar, and I may say, choosing again the words that the Scripture gives us, that this is "The well of Him that liveth and seeth me." Hagar had been badly used, for "Sarai dealt hardly with her;" or, as the margin of our Bible reads, "afflicted her." And so Hagar had fled, and never stopped till she slacked her feet by a fountain of water in the wilderness. It was there the angel of the LORD found her, and, addressing her, said, "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?" And it was here that Hagar had answered, "I flee from the face of my mistress, Sarai." May we pause now and ask, What was Hagar doing? There is only one answer: She was trying to flee from her circumstances. And in that, what was she doing? She was trying to flee from God. And now may I ask, What are *we* doing, dear friends? I cannot answer for you, but I must say that about the one strongest temptation in my life, the temptation that always seems nearest to me, and the quickest to overcome me, unless I am specially kept by God, is just this: to be tempted to flee from the circumstances in which I often find myself. I confess that the thought comes into my heart over and over again, in the course of my life, almost before I am aware of it, "Oh, that I could be in some other circumstances from these which are surrounding me!" If trial comes, then there is the temptation to say, "How I wish I were out of trial;" if sorrow comes, the temptation comes with it, and I am ready to cry out, "Oh, to be delivered out of sorrow!" whatever the adverse circumstance is, the first prompting of the natural heart is to cry, "Oh, God, deliver me out of it all!" Now, I am afraid that I am not the only one who has an experience like this. Do we not all find it a very strong temptation to long to get away from the circumstances that God puts around us? I feel sure most of us follow hard in Hagar's steps, and have to say to the angel of the LORD, when he meets us and questions us in the way, "I flee from the face of my mistress, Sarai." And oh! friends, in doing so,—let us realize it,—we are fleeing from the face of God Himself. What did the angel say to Hagar? The 9th verse tells us: "The angel of the LORD said unto her, Return to thy mistress.

and submit thyself under her hands." But wasn't Hagar justified in fleeing from her mistress? She had been hardly used, and, I suppose, if you and I had been there, we would have taken Hagar's part and declared that she was right and Sarai wrong. God sees, however, as we do not; that woman was a bondservant, and her place was in that tent, however she might be used; besides that, she had sufficient refuge, if she had but known it, in God, the living God. Her way of escape, then, was not from the face of her mistress into the wilderness; it was not in taking the matter of her afflictions into her own hands and trying to set matters right; it was, first of all, in being faithful where she was, and then, in going to the LORD of that tent, and making known her needs unto Him, and to Him alone. Oh, let us submit *ourselves* under the mighty hand of God! Let Him be the Deliverer, if there shall be a deliverer; let Him be the One to lift the burden, if the burden shall be lifted; but meanwhile, let us abide in the place where God puts us, in the circumstances which God puts around us, content with our lot because content with God Himself; lest, choosing any other course, we should be found fleeing from His face, and be left alone in wilderness places. In other words, let us drink of "the well of Him that liveth and seeth me," and be content to live under the eye of Him who sits upon the throne. Here is heart-rest for us; here is utmost satisfaction! Whatever my circumstances are, "Thou God seest me!" However hard my lot, "Thou God seest me!" However great my burden, however deep my sorrow, however bitter my experience, over all and ending all, "Thou God seest me!" So long as that compassionate SAVIOUR, who lost His life in order that I might find life, lives there in the glory and reigns at God's right hand; so long as His piteous eye rests upon me; I shall be well content to be just where I am. He sees, He knows, He will deliver if deliverance is needed; I drink at "the well of Him that liveth and seeth me," and again I am satisfied.

"THE WELL IN THE VALLEY."

There is only one other well that I shall speak of. It is referred to in Gen. xxvi. 17-19; and I would call this "The well in the valley." "And Isaac departed thence and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them, and Isaac's servants digged in the valley, and found there a well of springing (living) water." Now, before we speak of the one well,—the

well of living water,—let us notice that some of the wells that ought to have been kept open had been stopped up. The Philistines had come around and closed them. And perhaps, dear friends, some of the Philistines have come around in our lives, and have stopped up some of the wells that ought to have been kept open, from which we might have drunk. If this is the case in your life, I beseech of you to claim your birthright, and uncover the wells which are yours by promise, through the faith of your father Abraham. The wells were given to him and to his seed, and are yours by right of possession, if you will make them yours. So, with the hand of the LORD upon your hand, in the Name of the LORD, uncover the wells that the Philistines have covered up, and drink deep of the water that lies there, and that has lain there through all the years that have passed. But notice now where these wells were, and where especially the well of living water was. The 17th verse tells us that Isaac pitched his tent in the valley of Gerar, and the 19th verse says that Isaac's servants digged in the *valley*, and found *there* a well of springing water. In other words, this last step, while an onward step in one sense, in another sense, and in a very real sense, is a downward step; for, however far afield we go, when we come to heart-satisfaction, when we come to drinking at the well that will keep our thirst slaked moment by moment, we must set our faces toward the valley, and go lower and lower down. It is true that we may find water on the hillsides; but it is in the valley that we find "living water." There we may drink and drink again, and when we are thirsty, still drink and drink again. For, thank God! there is no danger of the spring in the valley ever giving out; all the mountain sides feed it;—there isn't a snow that gathers upon the mountain peaks but ministers to that well in the valley below; there isn't a rain that falls upon those mountain sides but flows at last into the well that lies in the valley. Let us go down, then, and having gone, let us go lower and lower down! Let us go into the place of loss, into the place of daily death, in order that we may come into the place of gain and into the place of life! Let us pass into the valley of the shadow, until, in that shadow, there shall be almost nothing seen of you or me, —only a man of flesh and blood, stooping beside a well, drawing, drinking, satisfied! If we will, this may be our portion, and we may be eternally satisfied; for God "giveth grace to the humble." Yes, it is in the valley that we may drink of "living water," and it is in the valley that we "shall never thirst."

The SPIRIT cries, "Ho, every one that thirsteth, come ye to the waters!" "With joy," let us reply, "shall we draw water out of the wells of salvation."

Two Native Conferences.

TIDINGS have come to hand of two Bible Conferences held at the New Year in the beautiful Province of Cheh-kiang—one at Shao-hing, the headquarters of Mr. Meadows, Superintendent of the Province; and the other at Tai-chau, where Mr. Rudland is in charge.

SHAO-HING.

Mr. Meadows writes as follows:

We had 107 communicants with us, including five persons who were baptized during the Conference. My daughter had to entertain 55 women and girls for a week, and we had a larger number of men to feed every day. They did not eat my rice, but gave liberally towards the "Kitchen Fund." I declined to allow the pastor or any of the deacons to ask

the Christians for money toward the expenses, and we were greatly refreshed as we heard of their voluntary gifts. They were very desirous to pay the expenses of the Conference, and in other ways showed that they were not merely "rice Christians;"

In a letter from Miss Louie Meadows some further light is thrown upon the proceedings. There were ten subjects, such as the following, she says:

How best to work amongst different classes; How best to use our gifts; Giving according to means; Faults and failings of Christians a great hindrance to the work of Christ; Christians should teach their daughters to read; Systematic open-air preaching; Questionable trades for Christians; How does the habit of

wine-drinking in Christians affect their children; Uniformity in marriage customs; Schools opened and supported by Christians. A very nice spirit was shown by all, in the discussions, and everywhere, and we had a splendid time. It was so nice to see such a number of simple, honest, country Christians. Our little chapel was packed. No room could be found for outsiders. Then, again, before leaving us, they collected, without being asked, over 16 dollars to help in the expenses of food, etc.

In addition to their ordinary subscriptions, two men each promised three dollars a year towards the cost of day schools, and others one dollar a year.

Mr. Tsiang-ah-hwuy, "a wolf turned into a

lamb," who "spoke with much power," appeared to apprehend the weak point of too many Conferences, whether English or Chinese. "Now, brethren," he said, "let us be honest and true before God; let us not promise anything in these pleasant meetings which we will not carry out on returning to our every-day life."

TAI-CHAU.

Mr. Rudland speaks of the Conference in Tai-chau "as the largest and most successful ever held."

The forenoons of two days were spent in prayer and fellowship, much of the LORD's presence being realized at these gatherings. One evening was devoted to the discussion of the temperance ques-

tion, and another to consideration of how best—not to raise money, but—to spend the money contributed by the Christians for the spread of the Gospel. The latter question was a missionary one, and the result arrived at will be read with interest.

For three months two young students have been supported from our Native Missionary Fund, and now one is to be permanently supported from this source as an evangelist. Three dollars were sent to each of three out-stations to help with rent and repairs, and three dollars were voted towards helping to open a branch from the Dien-tsi Station, the members there undertaking for one year to find the rest of the money needed. A letter of sympathy and encouragement was sent from the Conference with each sum of money.

The afternoon of the last day was occupied with reports from the different stations. Figures are sometimes eloquent. The following speak volumes.

On Thursday afternoon we heard reports from the different stations. At our last New Year Conference the number of enquirers was 362, while the number baptized during 1893 was 312. Our roll of enquirers at present numbers 425.

In the evening a praise and testimony meeting was inevitable, and their hearts were rejoiced to hear the testimonies borne to the LORD's goodness. It must have been peculiarly interesting when the first convert in Tai-chau rose to give thanks to God for sparing him to see so many gathered thus in conference, and that his own two sons were now engaged in the work.

The Martyr Spirit.

HIDDEN away in obscure corners of heathendom there are many noble Christian witnesses who, by their faithfulness under bitter persecution, make manifest the power of God that has changed their hearts and made them willing to meet death, if need be, rather than deny their LORD and go back to their old idolatries. "The blood of the martyrs is the seed of the Church," is true in every age, and in every land—in Madagascar and Uganda, in the 19th century, as well as in Rome in the 2nd; And thus Satan overreaches himself, and the malignant hate with which he attacks the saints is turned against himself, and helps to break down his own kingdom. May this be the blessed result of a recent persecution which has taken place in the Province of Cheh-kiang.

From recent letters received from Rev. E. F. Knickerbocker, of Ning-hai, it appears that in that neighbourhood there is a literary mandarin who wields a great influence over the people, and hates Christians and the "foreign religion" very bitterly. On some pretext the mandarin had three Christian men arrested and beaten with bamboo rods in the Yamen.

One of them was an aged man; yet no leniency was shown on that account, but rather the contrary. He received 200 blows, as did his companions, and then the judge asked him if he believed the "Jesus doctrine." The aged sufferer for CHRIST's sake knew the character of the man before whom he stood, and might well tremble at the added malice which a declaration of his faith would surely call forth. But the SPIRIT of his LORD was within him, and there was no compromise in his tones as he replied: "I am past seventy, and it is time I believed it." The official then ordered that he should receive one hundred extra blows, and these were given. Again he was asked if he believed this doctrine, and he said: "I do, and shall till I die." "Give him fifty more stripes" was the mandarin's reply.

After this terrible beating the old man was remanded to prison, and was still there when the letters were written. Whilst we pray for this neighbourhood and these persecuted Christians, we may well thank God that such cases are very rare, and that we enjoy in China a legal and practical toleration which is not experienced by Christian workers in Russia, or the Roman Catholic countries of Europe.

Short Extracts from China Letters.

MR. WILLIAM LAGERQUIST,

of Cheo-chih Hsien, Shen-si, writes on Dec. 23rd, 1893: I have been kept very busy since my return here. We have the shop open daily, and good crowds come in and listen very attentively to the Gospel. The medical work brings a large number, and has given us many friends. The mandarin's son and three of his secretaries have been here, and promised to come back on Sunday for service. Bro. Bland arrived yesterday, and Bros. Holman and Renius have just come in. We are hoping to spend Christmas and New Year together here. We have very encouraging news from Lung-chau, viz.: that several have given up idolatry, and, as far as human eyes can see, have become Christians. Praise God for these firstfruits! We are praying and believing that this is only the beginning of a great awakening on this Plain. Pray for us.

Jan. 1st, 1894. "Fear thou not, for I am with thee, . . . I will strengthen thee; yea, I will help thee; yea, I will uphold thee," etc. (Is. xli. 10). We have had a splendid time, this last week of the old year. We have had good crowds in the shop daily, and have all spoken, and much seed has been sown. We are to begin evening meetings this week, D. V., for those who cannot come during the day and for interested ones. Yesterday we observed the day of prayer and fasting, and last night had a watch night service, and the LORD

was present with us in mighty power. As we look back upon the past year, we have much to praise God for, and are encouraged to go on with greater hope and faith this coming year. He has opened many shut cities during the past year, and now we look to Him to open many a shut heart this year! Dear friends, do unite with us in pleading for precious souls this year! HE IS ABLE! HE IS WILLING! Also, plead for MORE WORKERS, and the means to carry on the work, with Psa. l., and Mal. iii. 10. I must here raise a note of praise to my JEHOVAH-JIREH for *all* His lovingkindness and goodness to me. He has enabled me to do more medical work than in the past, and thus to help many a suffering one. He has also supplied all my needs and wants. Praise His Name! Though at times He has tried my faith by withholding His gift till the last money was gone, yet when it was all gone He sent in a fresh supply just in time. Truly He is good!

Jan. 8th. We began to hold evening meetings on the 4th, and have had good congregations each evening. We find that those who come listen better and are more attentive than during the day, as in the evening everything is quiet on the street, and those who come then are at leisure, the work for the day being ended.

Jan. 20th. I went to Si-gan on the 10th inst., in order to get some silver; returned on the 16th. Bro. Hendrikson arrived from Fung-siang the

same day. He reports that in Lung-chau several have come out on the LORD's side. Praise the LORD! Bros. Bland and Hagquist left on the 17th, and Bro. Hendrikson on the 18th. I shall be alone for six weeks or more, as Bro. Hendrikson is going to Shan-si; yet my blessed MASTER is with me; praise His Name! A large number of people come here daily for medicines, and also to hear the Word. Last night, I had no sooner finished than I was asked to begin again, which I did; after a second conclusion I was still asked to continue. When I stopped for the fourth time, I was too tired to go on any longer, and it was late, so I told them to come again another day.

Jan. 27th. I am glad to be able to say that the evening meetings are well attended, and the people will stay as long as I can manage to speak to them. After I have done speaking, some in the audience ask questions, and this enables one to explain more fully ideas that they have not grasped before.

Fung-siang Fu, Feb. 10th. Before leaving Cheo-chih several came about who seemed to be really enquiring after the truth. One was an old teacher (B. A.), who has read a number of our books. After I had talked to him for a long time, he said: "This is just the religion we want; why have you not come sooner to tell us about these glad tidings?" This is only one of the many who ask us this question. Yes, why is it that we have not come before? And why is it that even now

the Church of CHRIST is so slow to obey our SAVIOUR's last command? Why is it that *millions* are dying now without hearing it? Is it because there is no one to go? Isa. vi. 8 says: "And I heard the voice of the LORD, saying, Whom shall I send, and who will go for Us? Then I said, Here am I; send me." The watchman is called to obey, and to do his duty. Ezek. xxxiii. 8 reads: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Or is it because there are no funds? Phil. iv. 19 ("My God shall supply all your need, according to His riches in glory by CHRIST JESUS,") is as good to-day as ever it was. THE BANK of banks has not closed its doors yet.

Cheo-chi Hsien, Feb. 20th. Got back here on Tuesday last, finding that I have had many New Year's callers, and that they were disappointed in finding no one at home. Shops, etc., are yet closed, and the city is quiet like a Sunday at home. It is so nice to see shops shut up once a year. I hope ere long many will be shut 52 times a year.

MISS C. J. SCOTT,

of Tsih-k'i, Ngan-hwui, writing on March 27th, 1894, says: I have just returned from my first visit of a number of days, to the villages in the country district of Tsih-k'i. A friend, Mrs. Ts'ao, from a village 40 li distant, invited me, and, with Mrs. Pa (our woman servant), I went and spent five days with her. That was the first time in my experience in China that I was taken to be the guest of a friend in a village. In Huei-cheo, our women were all in the city, and during visits to the country I either lodged in inns or boats. This was a grand opportunity of letting the natives see what a *foreigner* and a *Christian* was, as well as of letting them hear, for the first time, the message of salvation. We visited four villages, and might have gone to dozens of others, but I had to return on Saturday night to take the services next day. On coming home I found very few women coming to our hall,—a great change from past months when visitors came daily. Terrifying reports are written and spread over the city about our evil intentions, and any one who comes to us is threatened to be "buried alive." Of course, this is Satan's plan to hinder the work, but we believe these things will, in some way, turn out to the "furtherance of the Gospel." The barber's wife and girls come regularly still, though all manner of threats are made to them. Their landlord has ordered them out of the house they have been living in for a number of years, because others are pressing him. Dear Mrs. Ieh (the barber's wife) told me, two days ago, that she would go into prison for the Gospel's sake, for she could preach to others there; she would die for Jesus' sake, for she would get to heaven; but to be put out of the house, and to have no place to which to betake herself and children was too great a sorrow. Dear woman, she has bravely taken up the cross since she enlisted for Christ. He won't leave her, but will make some way of escape, that she may be able to bear the trial. Another young woman who was seemingly interested has been forbidden to come near to us again. Pray for us. Ask that our faith fail not, but that it may become stronger day by day. Pray for the dear ones in this city. God has sent us an evangelist, Mr. Chang, a good man. Mr. and Mrs. Ho are in another part.

MRS. ROUGH,

of Kiu-kiang, writes on April 2nd: Since last I wrote, the LORD has been doing great things here. The work among the women is very encouraging. While going through Mark's Gospel, we came to the following passage: "He began to send them by two and two," and Mrs. Tan, our Biblewoman, said, "I haven't got so much courage to go into the houses as when you are with me." Then we began to pray that the LORD would send us another woman. We decided not to ask any one. The following Sabbath, a woman came to hear more of the Gospel,—one who had heard it from Mrs. Tan. At the close of our meeting she asked if we could give her any work to do. We asked the woman to come on Tuesday and we would let her know. She came accordingly, and after making arrangements with her, she said she would come next day and begin work. I must say, when she offered to come, I was sorry, as she was not at all a prepossessing woman. However, we felt the LORD had sent her, and we would give her a trial. But next day, she came to tell us that her husband would not allow her to come, and we thanked our FATHER in our hearts, and again prayed for a suitable one. That night in our meeting, Mrs. Ts'ih said, "A woman asked me, some time ago, if you could give her work, and I told her that you had none, but said I would tell you, but I forgot." We sent for this woman, and from the first we were drawn to her, and during the six weeks she has been here, we have learned to love her. Now she and I take turns to go out with Mrs. Tan. The woman who promised to come and did not, invited us to the house where she serves. We went, and there met some friends of her mistress's, who invited us to their house. We went there yesterday, and were glad to find they had remembered a little of what they had heard. Although we had a warm reception in this house, the Devil was before us in the next. We wished to see an old woman who lately lost her husband, but her son, who is a degraded opium smoker, cursed us and shut the door in our faces. Mrs. Tan said, "No wonder his mother's heart is sad." You may remember Chen-si-fu, who was baptized last autumn? The LORD has taken him Home, after a very severe illness. Before he died, he sent for us, and, with tears, thanked us for what we had done for him, and said he would be glad to be with JESUS, but was sorry he hadn't been a better witness for Him. We thought it was worth coming to China for, if only to be thus used in helping to lead one soul to JESUS.

MR. G. T. HOWELL,

of Ning-kwoh Fu, Gan-Hwuy, says: Recently when on a journey I met with an example of the use of wall-tracts in our work. Resting for tea at a small village I got into conversation with a man who evidently knew something of the Gospel. It transpired that he had read a wall-tract posted near Ning-kwoh. "The Doctrine," he said, "is exceedingly good; but we have no one to teach us how to worship this 'true God,' or lead us to this JESUS. Why had we not opened a hall in his village? Would we do so?" These were among the questions he put to me. I had to explain that there were comparatively few preachers of the Gospel in China; but said that if he would give us a place in which to preach, we would come sometimes to teach the "JESUS Doctrine."

The opportunities afforded us in China of telling the "old, old story" to the ones and twos,

whilst staying in the inns, are not few; and the hearers represent all classes and conditions of men. There is a danger of our losing sight of the fact that "one by one" is the rule, *not the exception*, in the work of bringing men to CHRIST. We return to our inn rejoicing at the opportunity we have had of preaching to a crowd outside of a temple, or somewhere on the street, and feel almost too tired to repeat our message with the same joy to the blind old man at our side, or the dull-looking hawker, who protests that he "cannot read a character." Oh! to be "instant in season, out of season" preaching the Word.

MR. EDWARD PEARSE,

writing from Ning-kwoh Fu, says of a distant out-station: "We have another out-station at Hu-tswen, nearly thirty miles from this in a lonely spot among the hills. There is no town or large village, simply a group of hamlets, amongst which the Word of God has spread, so that there are now some twelve or more Christians and as many enquirers. The work there commenced in Hu-tswen through the conversion of a gentleman named Wu, a strict vegetarian. He gave the land on which our little chapel (with living room over it) is built; entertains us when we go right royally; carries on the Sunday services; and shepherds the flock all from love to the LORD, and without any remuneration. Some of these people come from considerable distances to the Sunday services, and show a good deal of interest in the Truth.

MISS WALKER,

writes from Chefoo, Shan-tung: On Saturday night at the prayer-meeting Dr. Douthwaite said: "There have lately been several things I needed for my hospital work, and I had no idea where the money was to come from, but to-day the Chinese General from the Camp called, and, after a little talk, said; 'I am to give you \$100 for your work.' This is the first large sum given by a Chinaman; once before \$10 was sent. Many soldiers are visiting the Doctor."

MISS GUOX,

writes from Yuh-shan, Kiang-si, on 7th December: Since I last wrote we have all been very busy in our station. The weather is so beautiful that our sisters, Misses Nordstrom and Ahlstrom, are almost continually out itinerating. They go away for a week or ten days, and then come back for a few days' rest. They have thus, within a radius of 150 li (50 miles) from Yuh-shan, visited a large number of villages, in which they have sold many books, and have preached the Gospel to thousands. A great deal of interest is shown, and we continually have calls from those who have thus been reached. They come to hear more, and to see how we worship the invisible and living God.

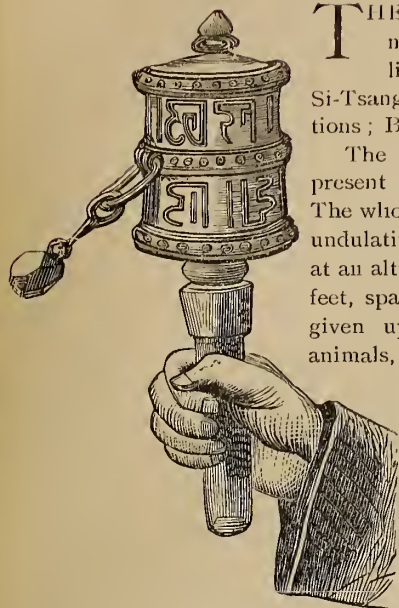
Miss Freda Anderson and Miss Nordstrom left us this morning to visit the villages among the mountains east of this city, saying that they would try to be back for Christmas. They have with them a first-rate Bible-woman and two Christian barrowmen, who preach very faithfully when they have an opportunity.

We have found many causes for praising the LORD this year. As a rule, the meetings have been well attended by our Church members, and we have also had unusually large numbers of outsiders, not a few of whom show signs that the HOLY SPIRIT is working in their hearts and lives.

Thibet and the Thibetans.

BY CECIL H. POLHILL-TURNER.

(of *Sung-p'an*, *Si-ch'uen*)



THIBETAN PRAYER WHEEL.

THE word *Tu-ba-teh* is one of the Chinese names for Thibet, from which the English name may be derived. *Tsang* or *Si-Tsang* are the more usual Chinese designations; *Bod-yul* the Thibetan.

The physical features of the country present no small barrier to its accessibility. The whole northern part consists of one huge undulating desert called the Northern Plain, at an altitude ranging from 13,000 to 16,000 feet, sparsely clothed with coarse grass, and given up in parts to vast herds of wild animals, as the yak, antelope, etc. (see p. 72).

One feature of this plain is the number of lakes and rivers it contains. These form a frozen roadway in winter and so facilitate travelling at that season. On this plain the four mighty rivers, Indus, Brahmaputra, Yellow River, and Yang-tsi-kiang, take their rise. Throughout Thibet for more than half the year, the climate is arctic, its cold intensifying as the plateau is reached.

Sixteen hundred miles in length, and from three hundred miles (on the west) to seven hundred miles (on the east) in breadth, the whole country is about three times as large as France.

The main population is found in the Lhasa district, for some distance north and south of the Sampo river, in the province of Kam, and on the Chinese, Kashmir and Indian borders. In these districts agriculture is carried on, the soil being productive in the neighbourhood of Lhasa, while in other parts the crops deteriorate.

Thibet proper may be divided into these provinces, Kam, the most eastern portion, chief town Chamdo; Wei (Thibetan) or U (Chinese), the holy province, of which Lhasa, seat of the Dalai Lama, is capital; *Tsang*, to the west again, chief town Shigatse, with the adjacent monastery of Trashilunpo, seat of the Tishu Lama; and Ngari, the most western province, abutting on Kashmir. In addition there are Thibetan-speaking populations in Kokonor, governed by the Viceroy of Kokonor from Si-ning in Kansuh; in Amdo, the Thibetan-speaking part of Kansuh; in Miniak, the same in Si-ch'uen; in Sik-kim and Darjeeling, and in parts of Kashmir, as Lahul, Spiti, etc.

Gold, silver and precious stones are found but the superstitious beliefs of the people prevent mining.

Large tracts of country are simply pastoral, affording excellent grazing for the large flocks of sheep for which the Thibetans are noted.

At one time Thibet was independent, ruled by its own kings. In 1717, the king was killed in a conspiracy by his ministers. One of the officials who escaped sought the assistance of the Chinese Emperor. Aid was given, and the rebellion quelled; but Thibet from that time (1720) became a dependency of the Chinese Empire, and two Chinese "ambans," or ministers, were placed, the one at Lhasa, the other at Shigatse. A little later the Emperor of China committed the nominal government of the country to the Dalai Lama, the head of the Buddhist faith, who resides at Lhasa. In 1751, during the minority of the Dalai Lama, this was put into the hand of a council of Lamas, presided over by one termed "King of Thibet." The Chinese government now finds it convenient never to allow a Dalai Lama to reach his majority. Practically, the Chinese exercise all the secular authority through their two ministers at Lhasa and at Shigatse, both of whom are responsible to the Viceroy of Si-ch'uen.

The Thibetans have no code of laws; tradition is the arbiter. Confiscation and fines are the usual penalties. The Lamas have the power of inflicting death on a monk for a severe infringement of discipline. Taxes are paid to China in money, or produce, or labour; the exactions of the officials are heavy and calculated to exasperate the people.

The Thibetans belong to the Mongol family, and are usually short in stature, strong and active, splendid horsemen, and fond of merriment, but lacking in perseverance. Their great failings are immorality and wine-

drinking. Less civilized and less haughty than the Chinese they are no less superstitious, and more religious.

The language is only less difficult to acquire than the Chinese. Instead of the 40,000 characters of the latter, the Thibetans have an alphabet of thirty letters; the sounds are more guttural than the Chinese, and without the latter language's difficulty of "tones."

Writing was introduced from India along with the Buddhist religion. The letters are an adaptation from the Sanskrit. The Lamas are adepts at writing, using a bamboo pen, shaped somewhat like our own, and Indian ink. Many of the books are printed, the wooden blocks being cut by the Lamas. The paper used is prepared from the papyrus grass, or the thin Chinese paper is used, several sheets being pasted together to form one thick sheet.

The ordinary food of the Thibetans is "tsamba," made usually of barley, but occasionally of wheat, oat, or pea-flower. The grain is roasted and ground fine or coarse, according to taste. The meal begins with tea, to prepare which a lump is broken off a brick of tea, pounded, and thrown into boiling water in a large iron boiler, a little salt thrown in, and when the tea has boiled for a few minutes and been well stirred, milk is added, and a final boiling up makes the beverage as it should be. Each one about to partake produces his own wooden bowl, usually carried in the bosom of his gown, and the host ladles out tea all round, with the addition to each one of a good lump of butter, usually, by preference, rancid. Bread is very seldom to be had, but during the summer a good deal of mutton is eaten in sheep-rearing districts. It is remarkable how little food the Thibetans can live upon.

For clothing, the skins of sheep and lambs are prepared and sewn together into long gowns, girdled with leather, and thus allowing the upper part to fall into a sort of bag, which is used to stow away provisions, money, and so forth. Into the girdle is thrust a sword; a gun is often carried over the shoulder. Hats are of various shapes, usually of blue cloth with pointed crown, and are sometimes made altogether of felt or fur, and frequently a long strip of red calico is worn as a turban. The feet are either bare, or shod with clumsy leather-top boots. Almost the only perceptible difference between the sexes is in the way the hair is worn—by men in a tail, like the Chinese; by women in forty or fifty small plaits.

Half the population lives in houses; the other half in tents. In the immediate neighbourhood of Lhasa, in Amdo, and a few other parts, houses are built of mud, wood, or stone, with one or two stories and flat roofs, the window, if there be one, being just a square hole in the wall. Tents are woven, for the most part, of yak's hair and arranged in camps of from four to fifteen tents, and usually several huge Thibetan mastiffs loiter about the outside, and are a real cause of danger and alarm to any approaching travelers.

What strikes a traveler most on entering Thibet is the religious nature of the people. At every turn one is confronted with the objects of their worship or superstition—prayer-flags, prayer-mills on the houses, water prayer-mills, hand prayer-mills, each containing a quantity of written or printed prayers; *chodtens*, or monuments containing the relics of saints; *obos*, or high piles of stones to ward off evil spirits on the high roads; sheeps' shoulder-blades, inscribed with prayers, strung in festoons across the roads; even the blazing fire on the hearth fans and keeps in motion a prayer-mill hanging from the ceiling. Every one met with has round his neck a charm-box containing an image of Buddha, and in his hand a rosary, on which he repeats the formula, "Om mani padme hum" (Oh! the jewel in the Lotus), or a prayer-wheel which he never stops whirling.

Frequently one meets with individuals or companies on pilgrimage. I have overtaken a whole village population, men, women, and children, making the circuit of a holy mountain by prostrating themselves at full length over every inch of the way, regardless of snow and cold, the nights and days of a whole week being thus spent in the open. Women sometimes "obtain merit" by marching round and round monasteries or other sacred spots with fifty or sixty pounds' weight of sacred books strapped to their backs.

At the larger monasteries, as Kumbum, fairs are held several times in the year, and people from far and near come to trade, to enjoy themselves, and to worship at the shrines, the monks providing several days' hospitality for their relations and friends. These monasteries are very numerous. In the immediate vicinity of Lhasa there are thirty monasteries with 32,000 monks. Near Si-ning I have visited four monasteries, with an aggregate of 9,500

monks, beside very many smaller establishments. The larger monasteries are endowed by the Emperor of China. Some are very rich, possessing extensive estates, besides what accrues from the people's free-will offerings. Each monastery consists of a series of buildings—from one to twelve idol temples (*Lha kang*), large, lofty, and gorgeous, in central positions, and around and about these the neatly white-washed dwellings of the monks (*mi kang*). The monks are usually clad in red serge robes and shawls, their shaven heads bare, and their feet shod with long leather boots.

The Thibetan religion is, of course, Buddhism, but a peculiar form of it, consisting of the worship of the Buddha, who, having himself attained the "Nirvana," or state of non-sentient existence which is the goal of Buddhist ambition, has out of compassion consented to again become incarnate and live in Thibet, in order to help the people "Nirvana-wards" and free mankind from its sorrows.

The Dalai Lama of Lhasa is the great re-incarnation of Buddha, and occupies the same position in Lamaism as the Pope does in the Church of Rome. There is another "Living Buddha" at the monastery of Trashilunpo, second only in rank to the Dalai Lama, while lesser lights are very numerous. Divine honors are paid to them, as well as to the idols representing Buddha.

Only a limited number, even among the monks, know anything of the mysteries of the faith, and this, itself, is quite a different thing from the Buddhism described in the theosophical writings of the present day.

Of all the numerous travellers who have sought to reach Lhasa, the sacred capital, only three Europeans have succeeded—an Englishman, Manning, in 1816, who had an interview with the Dalai Lama; and two French priests, Huc and Gabet in 1844, who were permitted to reside a month at the capital. In all other cases the rigidly exclusive policy pursued by the Chinese and Thibetans combined has successfully prevented the intrusion of any European. The difficulties in the way of carrying the Gospel to this people are apparent, and may be summed up under three heads: (1) political and ecclesiastical exclusiveness; (2) physical barriers; (3) the lawless and uncivilized state of the country. Up to the present time no Protestant Missionary has ever been allowed to settle *within* Thibet.

The brave and indomitable Moravians have for forty years been toiling among the Thibetan-speaking population of Kashmir on the west. They have now ten Missionaries in three stations, one of which, Leh, is the capital of Ladak, in the territory of the Maharajah of Kashmir; the other two, Poo and Kyelang, are in British territory. Though apparent results are not large, yet the work done in the translation of the whole New Testament, parts of the Old, and many tracts and educational books, is invaluable, and has laid a

great foundation on which new work may be built, while the scattering of these and of the story of the Gospel within the country by means of those who visit the mission stations are seed-corn which will, when God's time comes, yield an abundant harvest.

Of later missions, the Scandinavian Alliance, U. S. A., has recently stationed a band of Missionaries in the neighbourhood of Darjeeling; and five from Rev. A. B. Simpson's International Alliance Mission, U. S. A., were announced to sail last autumn for the same neighbourhood. Then the departure of Miss Annie Taylor and her fourteen associates in the Thibetan Pioneer Mission will be fresh in the minds of many; their center also being, at first, Darjeeling.

On the eastern or Chinese side of Thibet the C. I. M. has two stations near the border: one in the north at Si-ning, a day's journey from the Kumbum monastery, and a few days from other Thibetan and Chinese trading centers; the other at Sung-p'an, itself a great center of trade between the two peoples, and within easy reach of numerous Thibetan villages and monasteries. From this town my wife and I were expelled by the Chinese after two months' residence, in July, 1892; but the place has been retained as a Mission station, and Mr. Horsburgh, of the C. M. S., has kindly allowed two members of his Mission to reside there *pro tem*. His work has, however, been confined to the Chinese.

Two members of the International Alliance Mission are learning the Thibetan language at Peking, preparatory to work on the border. There are, therefore, including ourselves, *only four* who so far have any prospect of working for the Thibetans of this eastern district—an area of 700 miles from north to south by any distance up to and beyond 1,000 miles to the west—and yet here we have a people readily accessible to all who, besides the ordinary qualifications of a Missionary, have enough physical endurance to "rough it" a little, and are able to acquire the Thibetan language as well as the Chinese. This has been done years ago by Roman Catholic Missionaries. Are Protestant Missionaries not ready to do for their LORD and MASTER what these do for their

"CHURCH"? "How long are ye slack to go in to possess the land?"

Is my reader to have any dealings with the LORD about this matter? What we Thibetan Missionaries long for and ask *you* for is your "effectual, fervent prayer." Prayer can unlock barred doors, can loose stammering tongues, can make seared consciences tender, can open shut hearts, can loose the captives of sin and falsehood. I am persuaded that the "shut door" of prayer (Matt. vi. 6) is the way to the "open door" in the work of evangelization and conversion, and is *the one great present need*.



THIBETAN YAK, LOADED.

In Memoriam—Emanuel Olsson.

BY AGUSTUS KARLSON.

A BRIEF note in our April number conveyed the sad tidings of the death in China of our beloved friend, Emanuel Olsson, of the Swedish Holiness Union. The following reminiscences have been sent us by his fellow-worker, Mr. Augustus Karlson:

"He arrived at Shanghai on December 3rd, 1890, and was cordially welcomed by the Deputy-Director of the C. I. M., Mr. Stevenson, and other members of that Mission. In the Training Home at Gan-king he learned the first elements of the Chinese language. God had given our brother special gifts for languages; but from several of his early letters it is evident that the time seemed long to him before he was able to begin to testify

of Jesus to the people, yet He felt that God was training him for the future work. 'We need to be children again,' he said, *i. e.*, as children learn the language, the manners and customs of the people.

"During the first year at his inland station he spent most of his hours in studying the language, at the same time holding Gospel-meetings almost every night, and preaching tours were also undertaken. In the spring of 1892 he held a course of Bible readings for about twenty men and women who wished to get instruction in the Gospel. This term of instruction was concluded with a day of prayer and fasting.

"The Chinese were deeply impressed, and still

speak of the blessing of that day, and during that course God gave our brother the first visible fruits of his labour.

"His unaffected, loving behaviour made a deep impression on all—one which we shall never forget. Received on all hands with cordiality, he found many open doors and hearts. He made use of every opportunity afforded him to testify of CHRIST who had loved him.

"He prayed incessantly; and was, indeed, a man of prayer. In the Chinese inns, in the silent hours of the night while others slept, he might be heard invoking our heavenly FATHER both for us and the Chinese.

"Indefatigable in his labours, he usually had on

Sundays three or four meetings, besides our usual Swedish Bible-reading at night.

"Being called to the coast to meet and take charge of a party of young Missionaries arriving from Sweden, he walked all the way, spending much of the time, both night and day, in prayer that much blessing might be poured out upon the new comers, and that China might soon be evangelized.

"On January 11th, 1894, I arrived at Kwei-hwach'eng. Early the next morning I went to his lodging in the house of one of the native helpers, and found him ill.

"For over a week he lay suffering much from asthma and pneumonia. We were very often joined by the brethren and sisters of the Swedish Missionary Alliance, who came in to pray and sing with him. The Chinese (who looked up to

him as a father) also came daily with delicacies, and prayed for him with strong crying and tears, thanking God for his life and testimony; while he would exhort them to follow Jesus until the end with a pure and sincere heart.

"Two days before he died he was very ill, but spent most of the day on his knees praying and thanking God. All who entered the room he exhorted to walk steadfastly in the path of faith.

"Almost the whole of the last night he lay in my arms, asking me to thank the LORD and pray. At seven o'clock in the morning I laid him in the bed, and about eight o'clock he rose, and clasping me in his arms said: "Brother, now I shall go to the great feast with JESUS;" and soon he fell asleep, as a little child falls asleep in its mother's arms.

"On the 25th of January we carried the remains of our brother to the tomb, singing Swedish and Chinese hymns by turns and followed by a great crowd of Chinese. About thirty brothers and sisters from the different stations assisted, representing Sweden, Norway, Denmark, England and America, and many believing Chinese arrived from the different places, some having walked a great distance. One of the number knowing how brother Olsson could have led a comfortable life in his own country, and how he had denied himself for their salvation, becoming as one of them, said, moved to tears by such love: '*He laid down his life for us.*' And many tears were shed both by foreigners and the native Christians. Addresses were given by several in Swedish and Chinese, and several hymns were sung."

The Origin of the C. I. M. in North America.—Continued.

FROM AN ADDRESS BY H. W. FROST, REVISED AND EXTENDED.

A SHORT time before I left Attica for Toronto, to take up the work there, my wife and I made special petition before the LORD that He would graciously send us further remittances upon the general account, in view of all the expenses which we foresaw would be made necessary by the establishment of the Mission Home. Up to this time, almost all of the moneys which had been received, outside of the two hundred and fifty dollars which Mr. Taylor had put at our disposal, had been designated for the work in China, and could not, therefore, be used for the development of the work at home. We prayed now that the LORD would put sums of money in our hands which the donors would be willing to have used at home, and made special petition that such funds would be sent to us within a short time. In a few days, we received a letter from a beloved friend, then in Cleveland and now "at home with the LORD," which brought us the largest single gift which we had up to that time received; the gift was one of six hundred dollars, and, to my delight, I noticed, as I read the letter, that the whole amount was put entirely at our disposal, to be used as the LORD might direct. But, strange to say, the more I thought about the matter, the more doubtful I became as to whether the donor would really desire to have the money used at home, and, in a spirit of unbelief, I put the cheque aside until I should arrive in Toronto and be able to write our friend and ask him whether he really meant what he had said. After arriving in Toronto, I did write a letter of enquiry, and subsequently, waited anxiously for a reply, half in fear that the donor, in answering, would tell me to *forward all of the money to China*. In a few days, however, a letter came to hand which repeated what had been said before, and the kind friend who had ministered to us, bade me use the money as it seemed best. Thus GOD strengthened our faith before we really set forth from our home to go to Toronto, and permitted us to enter that city with sufficient funds to provide for us and our work for some little time. Emboldened now to believe that He who had so largely answered prayer, would do so again as there might be need, we at once set half of the six hundred dollars aside for the *foreign* work, and retained only the remaining three hundred dollars for ourselves. This seemed, at the time, a real venture of faith, as I suppose, it was; but we have learned since, that one can trust GOD with even *less* than three hundred dollars on hand; and indeed, before many days were past, we were asked to do so.

Leaving my wife and children in Attica, I now went over to Toronto to secure, if possible, such a house as we would require for our work. Having obtained lodgings, and having opened an office in the Christian Institute on Richmond Street, the top floor of which Mr. Gooderham and Mr. Sandham had kindly put at our disposal, I began to look for the house which should serve as our Mission Home. My search, however, proved almost fruitless. I visited most of the prominent real-estate agents in the city, and paced the streets back and forth looking for a desirable dwelling, but could see only one residence which seemed suitable and obtainable; this, however, I found, at last, could not be secured. Finally, I was obliged to settle upon a house which was situated too far from the center of the city to be convenient, and which was not at all satisfactory in size, but which was the best I could find, and, having made arrangements with the agent who controlled it, I returned to my home in Attica, packed our household goods, and sent them to the car for removal to Toronto. I then returned to Toronto, and went immediately to the agent who had rented me the house, in order to make with him the final arrangements for its occupancy, and to sign the lease, which he had promised, in my absence, to draw up.

When I entered the office of the agent, I found present not only himself but also the owner of the house, and, after a brief conversation, was told that the landlord, on account of financial difficulty, was anxious to sell the house that I had rented, and to annul the agreement which he had made with me. I must say that a spiritual struggle followed this announcement: at that moment, I remembered, my household goods were on the cars, and were drawing nearer and nearer to Toronto; when they should arrive they would have to be disposed of almost immediately, and where I would be able to put them I did not know. Never did I so long to hold a man to a bargain as I did at this moment. But the LORD, in His great grace, won the battle for me, and, in a few moments, the hesitation had passed, and I was able to tell the landlord that he was free to sell the house, and that I would look for another. The friend was very grateful, and expressed this by saying that he would do all in his power to assist me in obtaining such a home as we needed. I frankly told him, however, while thanking him for his kind intentions, that I would be obliged, under the circumstances, to look a good deal higher than *his* head for assistance, and that

my trust would have to be alone in God. I then left the office; it was noon and bright sunlight; but it seemed—such was my feeling of disappointment and helplessness—as if I were going out into the dark; I knew not which way to turn or what to do.

The next day, I think it was, after a good deal of prayer, I went to see the owner of the house which I had first seen and which I had so much desired, but which I had been unable to obtain, in the hope that possibly, I might be able to secure it. The interview was rather unsatisfactory. I was told that I could have the house, if I wanted to buy it, but that I could not rent it. This, I said, would be impossible, as we only had sufficient funds on hand to take a short lease of the house, and we could not, under any circumstances, go beyond the cash we had on hand. A long conversation followed and at last, I was told that I could have the house on a lease if I would rent it for two years; but I had to reply that we only had money enough to rent it for six months. Then I was told I could have it for one year; but again I had to reply that, if we could not obtain it for the six months, we would not be able to rent it at all. At this, the landlord turned away and walked down the street; and I turned to go to my office in the Christian Institute, to ask God that He would undertake for us before the car of goods should arrive in the city.

The day following, as I was going into my office, I was told, by one of the young men in the Institute, that my household goods had arrived in the city, and were on the cars waiting to be unloaded. I answered that I had no place to put them, and added—too faintly, I fear, for any one to hear me,—“The LORD will provide.” Almost the next moment another young man came up the stairs and told me that there was a man below who wanted to see me about a house. “Oh,” I said,—and this time aloud,—“the LORD has provided.” I immediately went downstairs, and found the landlord of the house which we desired to obtain. On seeing me, he greeted me with some such words as these: “Well, Mr. Frost, I have decided to let you have the house on your own terms.” “Thank you,” I said, “and thank God!” The man enquired, “When will you want to move in?” It was then Saturday; I answered, “On Monday, please.” There was an amused expression on the landlord’s face, as much as to say, “That is quick work;” but, knowing now our need, which I had told him, he assented to the arrangement, and, through his kindness, we were actually able to remove the goods from the car and to take possession of our new premises on the following Tuesday. The house thus given to us in answer to prayer in this remarkable way, proved to be all we thought it would be, and became a Bethel, where we received many new and fresh blessings from our FATHER in heaven.

In Western Si-ch’uen.

IN the early part of December last a party of three young ladies started out from the Central Mission Station in the great city of Ch’en-tu, the capital of Si-ch’uen. Two of them—Misses Nilson and Neass—were going to visit the Christians and strengthen the hands of the native workers in the two out-stations of Mei-cheo and Tan-lin, whilst the third lady, Miss Snell, who is a member of the Church Missionary Society, went a day’s journey beyond Mei-cheo, to Kia-ting, where Mr. and Mrs. Ririe are labouring. Miss Neass and Miss Nilson spent ten days in Mei-cheo and “had a happy time in telling the Gospel to outsiders and in instructing the members and enquirers.” Miss Nilson was hoping to have a class of enquirers every day, but the preparations for the New Year festivities among the people interfered with the regularity of the class, and she had to take them whenever it was convenient for them to come.

The first part of their journey had been by water, but from Mei-cheo to Tan-lin the route lay overland and sedan chairs and coolies took the place of boats and oarsmen. As the weather was good the ladies often left their chairs for a good walk, and took these opportunities to give a testimony for JESUS in the hamlets through which they passed, both by selling tracts and Gospels and by exhortation.

Tan-lin was reached about 5 p.m. on December 16th, and they received a loving welcome from the members who live on the premises. The Evangelist Wang and his wife, who formerly lived here and were much used of God, have been transferred to the new station of Ch’ong-cheo, where a house has recently been rented by the Mission. Miss Nilson says: “The Christians living at the ‘Good Tidings Hall’ belong to three separate families. Mr. Tang, a widower, was the first man

baptized in Mei-cheo. He used to live on a little farm outside the city; but, desiring to be set free for more active service for God, he has rented his farm and has come here, of his own accord, to fill Mr. Wang’s place so far as possible. Of course he cannot fully take the Evangelist’s place as he has not the same ability, but he is a pretty good scholar and a very earnest man, who seeks to do all he can for his Master. He greatly needs our prayers that he may be a true ensample to the flock.

There is also an old lady of fifty-six; a widow, who has been a Christian for four years. She was formerly an opium smoker, and the LORD has done great things for her in delivering her from her bondage and bringing her to CHRIST. In a very simple and earnest way she also is teaching and preaching the Gospel to others.

A tailor and his wife complete the number of those who dwell in the house. This good man was baptized about two years ago and his wife last spring. Both of them have made much progress in the Divine life and are faithfully seeking to spread the Gospel. Previous to his conversion this man was unable to read, but he has applied himself to study and now he reads the Bible fairly well.

The little company of believers naturally feels that they are in a very responsible position as witnesses for CHRIST in Tan-lin. When we arrived they had been looking for us all through the week and having almost given up hope of our coming at all, they were the more pleased to see us.

On December 21st Mr. Vale arrived here accompanied by Mr. and Mrs. Stanley Smith, who have been travelling through the stations of the Mission in Kwei-chau and Yun-nan.

It was a great joy to have them here for a few days. All the members and enquirers came toge-

ther and Mr. Smith took three meetings a day which our native friends enjoyed much and which we trust were a blessing to their souls. Many outsiders were present and I had good times with them between the meetings. Several women listened with interest to the Gospel story. The HOLY SPIRIT was present, and over and over again as I opened my mouth, the LORD filled it with his own message. Blessed be His Name! On Friday afternoon Dr. Parry arrived, so there were six foreigners in this out-station, a thing that has never happened before. Early on Monday morning (Christmas Day), Mr. and Mrs. Smith and Dr. Parry left for Mei-cheo, and thence, the next day, for Ch’en-tu. On the 27th of December a country woman came and wanted us to go to her house and stay a couple of days. Her mother-in-law is a member and she herself seemed quite interested in the Gospel. She lives about ten li from the city. We went with her and reached her place after dark. After partaking of rice and vegetables with them they took us to the room appointed for us, where we had a little meeting with the family, and explained the story about the “rich and poor man,” to which the younger woman paid much attention, and she has since told it over to me. The next morning, after worship with them, we went to see some friends of theirs and had the privilege of preaching CHRIST to several women. We returned to Tan-lin after dinner where we remained till January 6th, 1894. There we had a class with the Christian women each night, and also talks with the outsiders, and we went out to visit two families. The dear Christians felt it very much when we had to leave them, one gets to feel very much at home with them, but I am afraid, if one should stay with them constantly, they would have less opportunity to depend upon God and His power than they have when we only visit them at intervals.”

The Condition of the Heathen.

BY WALTER B. SLOAN.

IN directing the attention of our readers to this subject, we do not intend to dwell upon the life of the heathen in the aspect of its social conditions or its human relationships. Of these we hear much said in our day. We desire to call attention to the teaching of Scripture upon a comparatively neglected subject, namely, the condition of the heathen in their relationship to God.

When the LORD JESUS was asked (Matt. xxii. 36-40), "MASTER, which is the great commandment in the law?" His answer was that it was to love God with all the heart; and then He added, "And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets," thus distinctly showing us that our relationship with God is that which determines our relationship with each other.

Let us, then, in faithfulness to our LORD's teaching, trace all the darkness and sorrow in the life of the heathen, as we know it to-day, back to its real origin, namely, the wrong attitude in which they stand toward God.

When Paul, the great Apostle of the Gentiles, proceeds to lay bare the awfulness of human sin as seen among the heathen, in the first chapter of his Epistle to the Romans, he commences by charging them with having turned from the knowledge of God; and then he proceeds to show how, as they put God further and further from their thoughts, they plunged deeper and deeper into the most terrible iniquities. As it is our purpose at present to dwell upon the Godward side of the condition of the heathen, we shall now consider, in the chapter above referred to, the verses which specially tell us of how the knowledge of God was lost (Rom. i. 16-23).

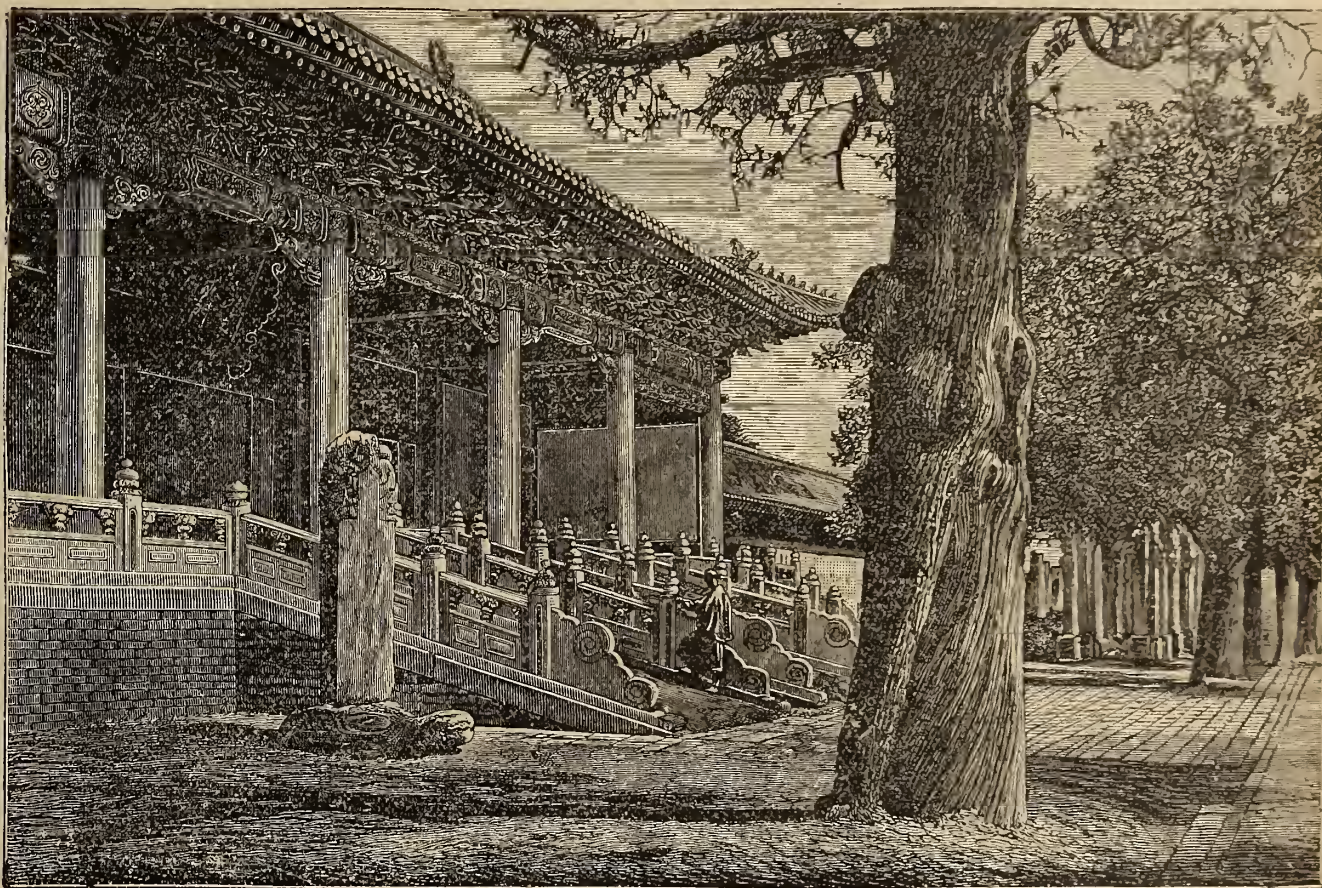
The Apostle is here speaking of his confidence in the Gospel as being God's power to salvation, because in it the righteousness of God is revealed to faith, and then he tells us that the reason why this Gospel has been revealed is because the wrath of God has been revealed from heaven against all ungodliness and unrighteousness of men.

Before proceeding further with his argument, let us consider the fact which he has just stated. It is *not* that the Gospel having been revealed, there then follows a revelation of wrath on those who reject it; but, that wrath having been first revealed against *sin*, then the Gospel is revealed that men may be saved from it. The question is sometimes put, Are men to be condemned who have never heard the Gospel? Such a question seems to presuppose that condemnation has come because of the Gospel on those who reject it; whereas the Apostle's teaching here plainly is that the Gospel has been sent because the condemnation was already there. Men are going to be condemned for sin. They would have been so had there been no Gospel at all. The hearing and neglecting the Gospel does not

constitute the ground of a sinner's judgment, although it greatly increases his responsibility.

The Apostle's teaching in his Epistle to the Ephesians as to their condition before they heard the Gospel is fully in accord with his teaching here. We read in Ephes. ii. 3, "... by nature the children of wrath, even as others"; and again (verse 12), "... having *no hope*, and without God in the world." The heathen are not going to be condemned for the rejection of a Gospel they have never heard, but they are already under condemnation for their sin.

Again, in Acts iv. 12, we read: "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved." How great is the responsibility of those of us who know the saving power of that Name to make it known to others who know it not!



GREAT GATE OF THE TEMPLE OF CONFUCIUS, PEKIN.

"Can we whose souls are lighted
With wisdom from on high—
Can we, to men benighted,
The lamp of life deny?
Salvation! Oh, salvation!
The glorious sound proclaim;
Till earth's remotest nation
Has learned MESSIAH'S Name."

Returning now to the Apostle's argument in the last clause of Rom. i. 18, we find that those against whom God's wrath is revealed are those "... who hold down the truth in unrighteousness" (R. V.). Our English word "suppress" quite represents the meaning here. Men are charged by the HOLY SPIRIT with "holding down" or suppressing the truth by walking in unrighteousness. The "truth" that is specially referred to we see from verse 20 to be "His eternal power and Godhead." The Apostle now shows us in the nineteenth and twentieth verses in what way God had made the truth of His eternal

power and Godhead known: "That which may be known of God is manifest in (or to) them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, . . . so that they are without excuse." In many parts of Scripture our attention is directed to the way in which the visible creation speaks of the invisible God. See Psalm xix. 1-6; Isa. xl. 26; and Psalm xcvi. 6: "The heavens declare His righteousness, and all the people see His glory."

Observe that men are here said to be *without excuse*, and verses 21-23 continue to show us the responsibility of men in turning from the knowledge of God that they had: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

When they knew His power and Godhead they would not acknowledge it in worship and thanksgiving, but, turning from God, they made gods according to their own thoughts, and worshipped them. It is a striking fact (confirming the truth of this portion of Scripture) that the further back we go in the records of the nations of the world, the more clear and distinct do they become as to the existence of the One living Almighty God. As ages have rolled on, there has been a continuous declension from that knowledge of the unity and majesty of God which existed at first, down to the deepest depths of idolatry.

We see, then, that God's wrath is revealed from heaven against the ungodliness of men, which consisted in their turning from such knowledge of God as they had unto unrighteousness; and now God sends a full revelation of Himself in the Gospel of His Son, that those who are without the knowledge of Himself and without hope may be brought to repentance and salvation.

Let us now direct our attention to the words of Paul when he is personally brought into contact with the idolatry of the people of Lystra (see Acts xiv. 11-18). A cripple has been made to stand upright by the power of God through His servant, and the people forthwith regard Paul and Barnabas as being two of their gods who have come down to them in the persons of men, and proceed to offer sacrifices to them at the gates of the city. Stirred in spirit as they behold this turning of the truth of God into a lie, and rending their clothes, they run in among the people, while Paul addresses them in these words: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." He calls their attention to God as the Creator of the material world, by which they were constantly encompassed, thus appealing to God's handiwork as a constantly-present evidence to them of His existence and His power. He tells them at the same time that their gods are but vanities; and such they must, from experience, have known them to be: for gods which are without life cannot do anything on behalf of those who worship them. In verse 16 he further tells them that God has "suffered all nations to walk in their own ways." They began by departing from God and choosing their own ways, and in these ways they are permitted to walk until the Gospel comes with its demand for repentance and its offer of life. But even during this intermediate period God has not left Himself without a witness to the nations of the earth; which witness came through His gracious dealings with men, in sending rain and fruitful seasons, and filling their hearts with food and gladness (verse 17). And, forasmuch as God, in these ways, gave men a witness of HIMSELF, men on their part were responsible for not believing

in the living God from whom the witness came, and for believing in gods of whose existence there was no witness at all.

We who are accustomed to the full, clear light of the Gospel are apt to think that men are not responsible unless they have had that light, simply because the light of the Gospel puts us in a position of such overwhelming responsibility; but let us not lose sight of the fact which Scripture brings before us, namely, that God's existence and His power are constantly presented to man everywhere in creation and in providence, and that man is responsible when he does not acknowledge God in these things, but instead acknowledges gods which are the creation of his own imagination.

We have still another portion of Scripture to consider which bears very definitely on this great theme—Acts xvii. 22-34.

Paul has come to Athens, the greatest seat of arts and learning in his day, and yet, alongside of all its mental culture, he finds the city "wholly given to idolatry." Again, as at Lystra, his spirit is stirred within him. It has been said that at this time in Athens there were more gods than there were men. Amongst the other "devotions" the Apostle beholds an altar "TO THE UNKNOWN GOD," and when he stands on Mars Hill to address the Athenian idolaters, this inscription is the subject of his discourse. He points out to them (verse 24) that He who made the worlds is LORD of heaven and earth, and cannot therefore dwell in temples made with hands. From the creation itself they should have known that the glory of the CREATOR must be far above all earthly temples.

Again (verses 25-29) he points out that God is the Giver of life, the CREATOR of man himself, and that He "hath determined the times before appointed, and the bounds of their habitation; that they should seek the LORD." The arrangement of the seasons and all the natural surroundings have been planned to direct man's attention to God. Nay more, He is actually so near to every one of us that we really "live, and move and have our being" in Him, to which fact some of their own poets were witnesses. And now he presses home upon them that they are in a false and responsible position while living in idolatry: "Forasmuch then as we are the offspring of God, we *ought not* to think that the Godhead is like unto gold, or silver, or stone," etc. Whatever we *ought not* to do, we are responsible if we do it; and the whole bearing of the argument here is that it is unreasonable and foolish to regard material things, which man can himself shape and fashion, as if they were actually the God who had first created the man.

In verse 30 we have a parallel passage to the one upon which we have already dwelt in Acts xiv. 16. We must not suppose, from the expression in our Authorized Version—"the times of this ignorance God winked at"—that the Apostle means to suggest that God looked lightly on sin. In the Revised Version we read "God overlooked"; and the meaning evidently is that God delayed visiting man's ungodliness with the immediate punishment which it merited; but that now, the Gospel having been made known (verse 31), judgment is hastening after it—a judgment of the world in righteousness, a judgment upon sin as sin.

And so, God having made known the fulness of His grace, *commands* all men everywhere to repent. It is the LORD's last commission to His disciples that "repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem."

In the full knowledge that men are only sinking deeper into idolatry and sin, although God is present to them in nature and providence, let us see to it that we give full obedience to our LORD's command, and let them have the Gospel through which alone they can be brought to repentance, and to receive the remission of their sins.

Baptisms at Mun-chau and O-tsing.

BY MISS K. B. STAYNER.

I MUST tell you of last Sunday, our first communion day since Mrs. Stott returned. Eight people wished to be baptized, so on Saturday they were examined very carefully and accepted, at the church meeting. On Sunday morning the bell for service rang punctually at nine, and even by that time the chapel was so crowded

that a great number could not get seats. There must have been, at least, 350 Christians and enquirers there. After one of the country pastors had prayed, Tsie Sien-seng, our own pastor baptized the eight new members. It was very solemn to see those who, a short time before, were worshipping idols, thus publicly professing to be the ser-

vants of the only true God. One of these is a bright, intelligent young man, who lives quite a distance from our farthest station, and so does not have many opportunities of receiving religious instruction. How good it is that the Great Teacher dwells in every believer's heart! He and another man are the only witnesses for CHRIST in his district. After the baptism we had a heart-searching sermon from our pastor, Mr. Tsie, and then the communion. We left the city on Thursday evening on a visit to one of the out-stations, O-tsing. Sleeping in the boat that night, we arrived at a small landing-place, twelve miles up the river, in the morning. Here we took chairs for the thirty miles overland journey to O-tsing. Mrs. Stott had brought her own sedan chair, but I had a frame chair, a mountain chair, as it is called. We were accompanied by our cook, a man who carried our bedding and another with our provision basket, etc., and also by the pastor and two other men from Wun-chau. Each of these carried his own load. Yet they walked that thirty miles without faltering, only stopping two or three times to rest, and in the evening they were all at prayers, and the pastor gave quite a long, animated address. The scenery was lovely, as the road followed the course of a little river running between high hills for some distance, and then wound up the mountains. O-tsing is a pretty little village of 200 chimneys (that is the way they reckon the size of their villages), nestling in the midst of the mountains. We met with a very warm reception from the villagers, and as soon as we got into our room they brought us some food. The work commenced here four or five years ago, during the visit of a colporteur. The people were very much interested, and asked him to stay and teach then. Soon after the woman, with whom we stayed, and her two sons became Christians, and, on their refusal to contribute money for the idolatrous processions, the chief man of the village set the people on to persecute them. Their cattle were stolen and farm instruments destroyed, and they were unable to till their soil. Seeing this had no effect their persecutors tied the mother up by her thumbs and beat her, while the preacher and a couple of others were fastened down on boards too short for them to rest their heads on, while they had other boards fastened down tightly over them. The mother and two sons remained firm and managed to escape, after some time, to Wun-chau. This was the beginning of the work here. On Saturday three men came in from other villages near by to be examined for baptism. Two were accepted and the baptisms took place in the river at six o'clock on Sunday morning. As

we stood on the rocks by the sparkling water, on that morning, how our prayers did rise for those two men thus definitely professing CHRIST. At nine o'clock we had a service at which Mr. Stott spoke, and she also addressed a meeting in the afternoon. We were struck with the earnestness and reverence of all throughout the services. The pastor makes O-tsing his headquarters and evangelizes in the district round about. On Monday we went to Za-bie, a small village about twenty miles away, where one of the enquirers lives. We went right through the heart of the mountains, the road being very narrow and dangerous in some places. The men often slipped, but we realized that the LORD was keeping us. One incident rather amused us. One of Mrs. Stott's chair-bearers slipped in a very dangerous place, and she told him to be very careful, for if he fell down here we should all be killed. In a most re-assuring voice, he replied: "O, if we are all killed we shall go to heaven." At which Mrs. Stott said, "No doubt," but she did not particularly care to go in that way. Our host very kindly met us and gave us some food as soon as we arrived. Our servant was greatly distressed at what he considered the poor fare, but we managed very well. That evening sixty or more men and women gathered in the courtyard, so we went down to them and sang a hymn, and had a Gospel address from Mrs. Stott, after which the preacher spoke to them. Even after we had retired to rest, we heard him preaching to those who remained, while our Christian chair-bearers were speaking to others in the kitchen and back premises, and this after a hard day's tramp over the mountains, at least twenty miles. Does not the earnestness of those young men put many of us to shame? We had intended to go to the village where the two newly baptized men lived, but Mrs. Stott felt it would be better to rest a day at O-tsing, and then return to Wun-chau. On Thursday morning, after final prayers with our kind O-tsing friends, we once more mounted our chairs and started for home. We took a different, and, I think, a prettier road down to the river, where we got the boat, reaching there just as it was getting dark. We reached the city about 5.30 the next morning, and much enjoyed the walk through the quiet streets. And so my first real experience of Chinese travelling, of living in Chinese homes and eating Chinese food, has come to an end, and, looking back, I may say I have enjoyed it thoroughly, and it makes me long for the time when I shall be able to go out and teach the dear native Christians, and tell the Gospel to those who as yet do not know it, or its wonderful transforming power in their dark lives.

Gleanings from Mr. Stebensson's Letters.

MARCH 9TH.—ON Feb. 15th we had the pleasure of welcoming a party from the North American Council, namely, Mr. and Mrs. Giffen, the Misses L. Hastings, Muldoon, Graves, Collins and Forsburg.

WHILE I was at Yang-chau a number of designations were made. Miss A. Simpson and Miss M. E. Reid will accompany Mrs. Thorne and Miss Dunn to Yun-nan, eventually taking up work at Ta-li Fu. The Misses Mellor and Pickles go to Liang-chau; Misses Watkins and Galway to Lan-chau; Miss Ardern to Hwuy-chau; Misses Hodgson and Mildred Clarke to Tai-yuen Fu; Misses Roberts and Hoskyn to P'ing-yang; and Miss Watz to Yuin-ch'eng.

WE have had much reason to thank God for the loving and efficient services rendered by Miss Hanbury and her fellow-workers in Yang-chau.

ON the 3rd inst. Mr. and Mrs. Giffen left for Gan-king, and Miss Ramsay and Miss M. E. Davies for Kiu-kiang.

ON the 17th Feb. Mr. Foucar and Miss Olding were married. On the 8th Dr. and Mrs. Wm. Millar Wilson arrived from Hong-kong en route for Tien-tsin and Ping-yang. Mrs. Gray-Owen and party have arrived safely at Ch'ung-king.

ON the 1st inst. Mr. G. A. Huntley left us for England (since arrived). We are busy here in Shanghai having the house whitewashed and repaired. Mr. Tunell is going home.

MARCH 16th.—ON the 12th Mr. Windsor arrived from England with Mr. Brewer; also Mr. Byford from Australia.

MISS McDONALD LAWSON arrived to-day from India.

I AM glad to hear that Mr. A. T. Polhill-Turner had a good voyage to Wan-hien. I am also glad to learn that Mrs. Lachlan is a good deal better.

MARCH 23rd.—THE Misses Black left us last week for Han-kow.

MR. MEADOWS writes of a very interesting conference he had at Shao-hing; and I have a cheering account from Mr. Cassels of the work at Pao-ning.

ON the 24th Jan. Mr. J. G. Cormack was married to Miss A. Y. Anderson at Chen-tu, and on the 15th March Mr. C. H. S. Green and Miss E. Astin were united in marriage at Tien-tsin.

MARCH 30th.—MR. AND MRS. BEYNON and three children left last Saturday for England, and Messrs. Alstrand and Gulbrandson arrived from Han-kow.

ON the 26th Mr. and Mrs. Stanley Smith arrived. They leave us to-night for Yokohama.

WE have had the pleasure of a visit from Mr. Theodore Howard's daughter from Japan. She has been staying at Mr. Hodges', and is returning to-night.

I AM glad to say that Mrs. William Cooper is a good deal better. The Misses Black have left Han-kow. Mrs. Graham has settled happily into the work at Lu-chau.

Thibetans in South-Western China.

THE admirable article from the pen of Mr. Cecil Polhill-Turner, which we present to our readers this month, renders it unnecessary for us to write anything further upon the main subject of Thibet and the Thibetans, and we therefore confine ourselves to the statement of a few facts concerning the Thibetan tribes in South-western China. As we stated last month (page 63), the Si-fau of Si-ch'uen, the Mu-so of Northern Yun-nan, and the Ku-tsung-tsi, who are found in both provinces, are members of the Thibetan race, and use the same language with modifications. It may be also that the Ching-paw (Kachins) who inhabit the mountains to the north, east and west of Upper Burma, on the border lands of Thibet, China and Assam, came originally from Thibet, though they do not now follow the Buddhist religion, and their language contains only a small number of words resembling the Thibetan.

During two years' residence at Ta-li Fu, in Western Yun-nan, we had many opportunities of meeting with members of the Ku-tsung-tsi, and also with representatives of other tribes from interior Thibet. Many of these people come down from Ba-tang and other places on the Thibetan border in the second moon of each year, with the double object of worship and trade. They visit a sacred mountain situated two days' journey south of Ta-li Fu, and worship at the numerous Buddhist shrines which dot the sides of the mountain. Returning thence they attend the great fair which is held in the third moon of each year, outside the city of Ta-li Fu. Many of them bring down for sale the products of the chase in the form of skins, bones, horns and flesh of deer and other animals. The skins are used for making winter clothing by the Chinese, and the bones are used as medicines, a particular value being attributed to certain bones of beasts of prey. The dried paws of the black bear are regarded as a delicacy, but they are principally purchased by military officials, as it is supposed that a measure of the strength which was once in these paws is conveyed to the wrists and hands of those who eat them. In the same way the dried gall sac of the bear is sold as a medicine to restore strength and vigour. Deer-antlers, and particularly the soft, downy horns of young animals are highly esteemed as "pu yoh" or strengthening medicine by the Chinese, and they fetch a very high price accordingly. The flesh of the deer is cut into stripes and dried in the sun by the Ku-tsung-tsi, and in this form is brought down for sale at the fair. They also bring quantities of butter, made from the milk of the domestic yak; it is flavoured with herbs and each lump of two or three pounds is wrapped in leaves. The women are in the habit of wearing a coarse woollen serge, which is dyed a dull red colour. This is used for clothing by both men and women, and some of it is sold by them to the Chinese during their annual journey southward. Large droves of horses and mules are also brought down for sale, many of the Ku-tsung-tsi seeming to devote themselves entirely to horse trading and to spend their time in collecting droves on the Thibetan border, driving them southward and gradually selling them in North-west Yun-nan. It is among the women that differences of dress or adornment indicate the various tribes to which the individuals belong, the men, who travel more widely, often manifesting a tendency to adopt a modification of the Chinese dress. Thus among the Thibetan women who visited Ta-li Fu were to be seen the representatives of several other tribes besides the Ku-tsung-tsi. Some of the women had the hair braided in one large thick queue and then wrapped round the head, whilst a wide blue turban completed the headgear. Others again, wore a disk of

silver about four inches in diameter on the side of the head, whilst still others had the hair braided in a large number of fine queues forming a fringe round the neck and touching the shoulders.

These people are vigorous and well-developed, and they are early innured to much hardness and exposure. At Ta-li Fu, in the month of March, when the snow-line has crept down the mountain sides to within three or four hundred feet of the city level, we have seen men of the Ku-tsung-tsi going about with their thick serge coats slipped off so as to hang loose from the girdle, and leave the upper part of the body entirely without covering, and in a group of women—probably from interior Thibet—who were passing through the city we noticed one woman, walking with long free strides—in marked contrast to the slow and painful hobbling of the Chinese women—whilst a two-year-old child, entirely naked, was carried on her back, and was allowed to depend entirely upon its own power of grip to retain its position. It is said that the religious customs of Thibet call for the devotion to a monkish life of one son out of three, or two out of five, in all the families of the land. It is easy to perceive that the withdrawal of so large a proportion of the males from the productive force of a very scanty population, adds greatly to the poverty of the people. Many of these monks accompany the traders to Ta-li Fu and other cities and occupy their time in begging from door to door, as do the Buddhist and Taoist priests of China proper. Sometimes even a *Ho Fu* or "living Buddha" is seen with them, and he rides in state on a fine mule and is surrounded by a group of attendant lamas or monks.

Almost every Thibetan carries with him a small portable shrine in the form of a silver box about 5 x 3 x 1 inches, which is carried round the neck by a silver chain. This box contains several tiny images of Buddha, who is the object of their worship. The prayer-wheel, of which we give an illustration (page 71), is carried by many of the lamas as they go about begging.

As an illustration of the nomadic habits of these people, we may mention that in the tent of a *Ho Fu* at Ta-li Fu we met with an old lama who wore a pair of English spectacles. On being asked where he got them, he told us that he bought them at Darjeeling, in northern India, when on a visit thither. Others of the same company had silver rupees, and smaller coins, which they had obtained on or near the Thibet-Indian frontier. We were able to scatter some copies of the gospels among these wanderers, and on one occasion we were much struck by the joy with which a lama accepted the gift of a volume containing the gospels of Matthew and Mark. He had come into the mission compound to beg for rice and cash, but when we tried to tell him in Chinese—of which language he understood very little—that we taught a religion which came from heaven, and gave him the book, he read a few verses and then put it on top of his begging bag, and going back several feet he bent low to the ground in obeisance before it, and then taking up the book and pressing it to his forehead he put it within the folds of his dress, giving us to understand that he would treasure and read it as a book that bore a message from heaven. We believe that the time is ripe for earnest devoted men who are prepared to endure hardness for CHRIST's sake, to go to the neighbourhood of the China-Thibetan border, to labour for the souls of these Thibetan-speaking peoples, and we pray that God may speedily choose and send forth those whom He has prepared for this special work.

F. A. S.

“The Great Closed Land.”

(A REVIEW.)

MUCH interest centers in Thibet at present. Spiritual operations of considerable magnitude are manifestly in progress. “Known unto God are all His works from the beginning of the world,” and He leads His people, as they wait for Him, into the secret of His purpose, and co-operation with His plans. Long sealed against the Truth, Thibet is now, like Jericho, being compassed about by the armies of Israel.

Miss Marston has had exceptional facilities in writing this book on Thibet, owing to the presence in this country of her brother-in-law, Mr. Cecil Polhill-Turner, who has lived and worked amongst the Thibetans on the eastern border. At any time her book would be read with pleasure and profit, but coming, as it does, at this juncture, it will evoke the keenest interest in Missionary circles. It is not only the latest work on Thibet, but the only Missionary one which deals with that country as a whole and in all its relations.

Only one European has ever crossed Thibet, and only one Englishman has ever visited its jealously guarded capital. Opening with a *resume* of the various travellers whose object was to penetrate to Lhasa, it then goes on to describe the physical and other features of the country; its government, and relation to China; its merry and active, but unwashed, people, with their curious habits and customs; their “tsanba” and brick tea; their houses of stone, brick or mud, and more numerous tents, the latter like huge spiders. Polyandry is more common than polygamy. Women usually occupy a controlling position in the family. Between the lines one may read much of the awful nature of heathenism.

The main feature of this “Kingdom of Priests” is its intense religiousness; and several chapters are devoted to Buddhism, philosophical and popular, and Lamaism, that form of Buddhism which prevails in Thibet. Corrupt and grossly ignorant, the lamas (of whom there are overwhelming numbers) occasionally provoke insurrections against themselves by their arrogance and oppression.

Under the title “Heralds at the Gates,” the patient and devoted labours of the Moravians at Leh, and other places on the western borders, are described; while the various other Missionary societies, old and new, at

work in the south, with our own in the east, are duly noticed. Two members of the International Missionary Alliance are now studying Thibetan at Peking with a view to work on the eastern border, our own Mission being the only one at present on that side. An exceedingly interesting account is given of the journeys of the late Dr. Cameron and others of the C. I. M., and the more recent labours of Mr. and Mrs. Polhill-Turner; while Miss Annie Taylor and her travels (resulting in the formation of the Thibetan Pioneer Mission) are also referred to.

The two great obstacles to Missionary work in Thibet, says Miss Marston in summing-up, are on the one hand Chinese and on the other Lamaistic jealousy. “Thus, while the motive with the Chinese is anti-English, that of the Lamas is anti-Christian, and both are alike anti-Missionary.” These, added to the isolated nature of the country, and the natural thoughtlessness and indifference of the people to heart religion, make Thibet a very citadel of heathenism.

On the other hand, there are certain favourable circumstances. While the Chinese treat foreigners with contempt and suspicion, the Thibetans, unless when excited by the priests, treat them with marked respect. Again, the Thibetans have a peculiar and intense veneration for all written books. “A Thibetan bows down before every book he sees, and lays it on his head, indicating his desire that its blessing may rest upon him.” Further, women are more easily reached than in China, being on more of an equality with men.

The very isolation of the Missionaries, Miss Marston takes as another favourable circumstance. “How is it,” said Mrs. Bishop when on a visit to some of the Moravian Missionaries, “that you are able to maintain so high a tone of spirituality, when you are so cut off from all Christian privileges, and so surrounded by heathenism?” “We find it necessary,” was the reply, “to spend an unusual amount of time in the reading of God’s Word and in prayer.”

Well illustrated, with a map and an appendix containing a list of all the Protestant Missionary societies working among the Thibetans, we trust this interesting book will have a large circulation and awaken widespread interest in the mysterious land of which it treats.

The Feast of Lanterns.

(For the Young.)

BY THOMAS HUTTON.

AS the Chinese have a day fixed in their elaborate calendar for welcoming the first day of spring and the other seasons, so they have their great national festival to celebrate the first full moon of the year. It takes place on the fifteenth day of the first month, and is really a connected part of the New Year’s festivities. It is called the “Feast of Lanterns,” and some of the people make this the occasion of worshipping the moon-goddess. This full-moon festival is a public street assembly, while the feast on New Year’s eve consists of household gatherings. On New Year’s eve it is every family apart; on lantern night it is the whole city together. On New Year’s eve the stillness of the night is broken by the heads of households, or their deputies, coming out to explode crackers; but on this night the public thoroughfares are all alive, and the people crowd along the streets to see all they can of the illuminations. The out-sides of the houses are all more or less decorated with ornamental lanterns of different sizes, shapes and colours.

The principal shops in Chinese towns are usually closed at night-fall; inns and opium dens remaining open till a late hour. The streets (which, with rare exceptions, have no fixed lights) soon become dark and uninviting, and are very much abandoned to the prowling dogs which bark most of the night. Some business, however, is done after dark, and visits are often paid. It is usually at night, too, that the Missionary is called to go out and try to save the life of some poor person, most frequently a woman, who has attempted to poison herself with opium. At such times the custom is to carry a lantern, and to go out without one at night would scarcely be considered respectable. No doubt the customary darkness and desertion of the

streets at night serve to render the illuminations of this feast—especially to Chinese children—all the more impressive.

The writer remembers seeing one of these lantern festivals at Ning-hsia, in Kan-suh. The thoroughfares of that, as of most northern cities, are much wider than those of the cities in the south, but they were so thronged on that evening as to recall to mind the crowds of an English city on the occasion of a royal procession. Towards evening men, women and children began to arrive in bullock-carts from the neighbouring farms and villages, and for hours the masses of people moved slowly and quietly along the streets, without any array of police or soldiers to keep order, and, so far as we knew, the demonstration passed off without trouble or accident of any kind.

We have been thinking of the Chinese as they throng the streets to celebrate and honour the moon, but when shall they as fully assemble to welcome and to worship the SUN OF RIGHTEOUSNESS—when shall they gather in their thousands “to worship the FATHER in spirit and in truth”? Thank God, it is no new thing for people to turn “from idols to serve the living and true God, and to wait for His Son from heaven”; and not a few have already done so in China. Yet, compared with the hundreds of unsaved millions, they are but few. When we think of the darkness and death of this people, it would seem that a fast would be a more becoming celebration than a feast. It is not fitting that perishing souls should make mirth. Rather than smile at the folly of their idolatry, let us sorrow for their sins; rather than be entertained with their customs, let us pray for their souls; nor let them be more in earnest to worship idols than we are to send them the Gospel.

Editorial Notes.

WE ARE GLAD to announce the marriage at Shanghai, on April 24th, of Dr. Howard Taylor to Miss Geraldine Guinness. Dr.

Taylor is the second son of Rev. J. Hudson Taylor, the General Director of the China Inland Mission, and he follows in his father's footsteps as a Medical Missionary. Shortly before entering upon his life work in China, he visited this country along with his father, in 1888, and he is very kindly remembered by those who heard him speak at that time. Miss Guinness' recent visit to this country, on her journey to China, was too short to admit of her visiting any cities other than New York, Boston, Toronto, Detroit and Chicago, but she is already widely known through her book, "In the Far East," edited by her sister, and through "The Story of the China Inland Mission," the second volume of which was published a few months ago. Dr. and Mrs. Howard Taylor plainly set forth the desire of their united lives on the wedding card which has come to us, in the words: "Of Him, through Him, to Him, to Whom be glory."

We learn, from recent letters, that Mr. and Mrs. Taylor will not return from China as early as expected. They have found it necessary to undertake an inland journey, from Shanghai to Han-kow, and thence across part of the Provinces of Hu-peh, Shen-si and Shan-si, and so on to the coast cities of Tien-tsin and Che-foo. This trip will be a trying one at this season of the year, on account of the heat, and much prayer is requested that the LORD will have His servants under His gracious protection.

It is with regret that we announce that Mr. and Mrs. George Duff are required, on account of Mrs. Duff's health, to return home. Mr. and Mrs. Duff went out to China in 1888, and have done most valuable work, first in the Province of Kiang-si, on the Kwang-sin and Kan Rivers, and latterly in the Province of Chih-li, at the city of Pau-ting Fu. They will be much missed in the work in China.

Applications for service continue to come in to the offices of the Mission, most of which are of a most promising character. We are glad to announce that we have recently accepted for service two more men and one more lady.

The Lord having graciously heard and answered prayer, in sending in many offers of service from men who will go to make up the "One Hundred," has now begun to supply the means necessary for sending them out. We have recently received three gifts, one of ten dollars, one of two hundred and fifty dollars, and one of eight dollars, specially designated for this purpose.

The Niagara Bible Conference is announced to be held at the usual place at Niagara-on-the-Lake, from July 12th through the 18th. We hope that many petitions will be offered to the God of all grace, to the

end that much wisdom may be given to those who shall lead in the teaching of the Word, and that great blessing may be granted during the meetings. It is our expectation to have a C. I. M. tent, as last year, where the publications of the Mission will be sold, and where we will be glad to see and meet with any who may be interested in the work of the Mission.

We have long felt the need of a Bible Training School in Canada. Many of those who have applied to us have been found to be lacking in Scripture knowledge and in Christian experience, and we have been obliged to recommend such for training in institutions at a considerable distance. In most cases, these friends found it impossible to go so far from home as was required, and had almost to abandon the thought of service abroad. It is with peculiar pleasure, therefore, that we note that a Bible Training School has been organized for Canada, and that it will be opened in the coming fall. The School will be located at Toronto, and will have for its President Rev. Elmore Harris. Mr. William Ferguson, of 58 Grenville Street, will act as its Secretary.

A Conference in behalf of the Jews was held in this city in the latter part of May last, in the Y. M. C. A. Hall, with a large attendance and much spiritual blessing. The Conference was organized by the friends of the Jewish Mission of Toronto. The leading speakers were: The Rev. John Wilkinson and the Rev. Mr. Adler, of Mildmay, London, and Mr. Hermann Warszawiak and Mr. Cohn, of New York City. The Jews in Toronto, as well as those abroad, were brought into remembrance, and God's people here were aroused to the fact, as never before, that the order is, "To the Jew first." We trust that permanent results will follow the Convention.

The English Anniversary Meetings were to be held in the Mildmay Conference Hall, London, on Tuesday, 12th June.

The afternoon meeting was announced to commence at 3 o'clock, Mr. George Williams to preside. In the evening meeting, the hour was to be 7 o'clock, and Mr. Theodore Howard was to take the chair.

There were to be also preliminary meetings for prayer on Monday, June 11th, at 7 p.m., Mr. Broomhall presiding; and on Tuesday, June 12th, at 11 a.m., Colonel J. F. Morton presiding. Most of the Missionaries at home on furlough were expected to be present and take part in the meetings.

A number of friends have kindly sent in orders for the little booklet, "These Forty Years," sample copies of which were forwarded to our donors last month. This was done that the pamphlets might be distributed to those who were interested in China, but who did not know of the China Inland Mission. We thank the friends for their interest and help, and would say that the booklets may still be had from the offices of the Mission at the rate of 50 cents for one dozen, or \$3 for one hundred.

Donations received in Toronto during May, 1894.

Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.
May	1.—425.....	\$5 00	May	8.—448.....	10 00	May	14.—471.....	5 00	May	26.—494.....	10 00
	3.—426.....	5 00		449.....	4 86		472.....	30 00		495.....	1 00
	427.....	12 00		450.....	5 00		473.....	50		496 Anon.....	1 00
	428.....	5 00		451 Anon.....	5 00		474.....	56 60		497.....	21 00
	429.....	5 00		452.....	1 00	16.—475 Anon.....	3 00		498.....	3 50	
	430.....	3 00		453 Anon.....	05		476.....	5 00		499.....	125 00
	431 Anon.....	2 00	11.—454.....	41 00		477 Anon.....	50	30.—500.....	25 20		
	432.....	2 00		455.....	3 00	18.—478.....	1 00		501.....	10 00	
	433.....	2 00		456.....	4 00		479.....	40		502.....	30 00
	434.....	5 25		457.....	3 00	21.—480.....	30 00		503.....	40 00	
	435 Anon.....	10 00		458 Anon.....	26		481.....	50 00		504.....	5 00
	436.....	5 25		459.....	65		482.....	40 00		505.....	5 50
	437 Anon.....	2 00		460.....	1 35	25.—483.....	10 00		506.....	25 00	
5.—438.....	5 00			461.....	5 00		484.....	10 00		507.....	15 00
	439.....	2 00		462.....	18 00		485.....	1 00		508.....	6 41
	440.....	1 00	13.—463.....	100 00		486.....	5 00		509.....	10 00	
8.—441.....	15 00			464.....	100 00		487.....	1 00		510.....	2 67
	442.....	125 00		465.....	25 00		488.....	500 00			
	443.....	5 00	14.—466.....	5 00		489.....	88 00				\$2,569 12
	444.....	250 00		467.....	10 00	26.—490.....	500 00	Brought forward.....	8,059 68		
	445.....	5 00		468.....	41 67		491.....	20 00			
	446.....	3 00		469.....	8 00		492.....	1 00			\$10,628 80
	447 Anon.....	1 00		470.....	5 00		493.....	2 50			

CHINA'S MILLIONS

The foundation of Our Spiritual Life.

BY WALTER B. SLOAN.

"But ye are not in the flesh, but in the SPIRIT, if so be that the SPIRIT of GOD dwell in you. Now if any man have not the SPIRIT of CHRIST, he is none of His." Rom. viii. 9.



THE truth which these words express is one of the foundation facts of our life as Christians; and yet many of God's children seem to come short of a full apprehension of it, and accordingly their faith lacks one of its secure resting-places.

To be "in the flesh," in the sense in which the words are here used, is to have the resources of our life within our own being. It is not a question of what is our conduct, our walk, but what is the condition of being from which our outer life of activity springs. As we are born into the world there are certain possibilities of life hidden away in us to be developed as time goes on. We are born "of the flesh" (John iii. 6), and the development of that life is "in the flesh." According to the manner of our life's beginning, so must it continue.

When the Apostle Paul makes use of the expression "in the flesh," he does so in order to describe the condition of every human life as it is in itself, apart from the grace of God in regeneration. We read in the Epistle to the Galatians of those who desire to make

"A FAIR SHOW IN THE FLESH"

—that is, those who wish to recognize something in their natural life that can be made acceptable to God. But the testimony of God is emphatic: "So then they that are in the flesh cannot please God" (Rom. viii. 8). And, in response to the desire of some of the Galatians to make a fair show in the flesh, Paul protests in the strongest fashion, saying, "God forbid that I should glory, save in the cross of our LORD JESUS CHRIST, whereby the world is crucified unto me, and I unto the world" (Gal. vi. 14, mar.).

Keeping before us the fact that we "are not in the flesh, but in the SPIRIT, if so be that the SPIRIT of GOD dwell in us," we notice that it is the HOLY SPIRIT's presence in His regenerating power that alters the condition of our being. Once begotten of the SPIRIT, the presence of the SPIRIT of CHRIST within us (Rom. viii. 9) becomes

THE ESSENTIAL AND ALL-IMPORTANT FACTOR

in the development of our spiritual life. The centre of our life has been changed from that which was contained within ourselves to that which is in the very person of the SON of God.

In these days, when God is giving us much light on the indwelling of the HOLY SPIRIT, we need to watch carefully that we do not in any way make little of the HOLY SPIRIT's great

work in regeneration, that wonderful work in which we are created anew in CHRIST JESUS and made sons of God through participation in the life of His SON. On the other hand, let us see that we do not hinder the LORD from giving us all that He longs to give by being so much taken up with one part of His working that we fail to recognize how much more He is able to do. The apostles were regenerate men before Pentecost, the SPIRIT was with them, and yet He came to them then as never before. So with us. We may truly have the SPIRIT, and be regenerate men and women; and yet the fact may still remain that God has for us

A FURTHER GIFT OF HIS SPIRIT

which we have yet to receive. The Rev. H. C. G. Moule has a very helpful and suggestive note on this point in his Epistle to the Ephesians (Cambridge Bible Series, page 57), where, commenting upon Ephes. i. 17, he says:—

"It may be asked, Was not the HOLY SPIRIT already 'given' to these 'saints'? Yes, undoubtedly. But where *spirit* is concerned we must be cautious how we insist too much on logical inferences from forms of expression. We are not to think of the 'coming' of the SPIRIT as a literal passage through space to a locality, but as a manifestation of His power in human subjects in a new way. Similarly, we are not to think of the 'giving' of the SPIRIT as of an isolated deposit of what, once given, is now locally in possession. The first 'gift' is, as it were, the first point in a series of actions of which each one may be expressed also as a gift. Not infrequently in Scripture spiritual processes are viewed as *beginning* at what is more precisely a point of new development."

The HOLY SPIRIT having come to us in regeneration, we are told that we are not now "in the flesh," but "in the SPIRIT." Formerly, only one manner of living was possible to us; we were "in the flesh," and we could only walk after the flesh. Now, there is only one way of living that is right for us: we "live in the SPIRIT, let us also walk in the SPIRIT." (Gal. v. 25.)

But the very manner of the appeal thus made to us to walk in the SPIRIT involves the possibility of our going back to walk after the flesh. This was just what some of the Christians in Galatia had done (Gal. iii. 3), and what so many of the LORD's children are doing to-day. Having begun in the SPIRIT, they seek to be made perfect by the flesh. We must

RECOGNIZE AFRESH GOD'S STATEMENT

concerning the condition of our life; that it is no longer "in the flesh," but "in the SPIRIT"; and as faith lays hold upon this

fact the possibilities of a *walk* in the SPIRIT will open up before us. In response to every effort that the enemy may make to turn us back, we must claim and hold by faith the fact that God has put us into a new position; and, as we thus take possession by faith in the Word of God, we shall go on to know this newness of life.

It is well for us to see clearly that to walk in the SPIRIT is

NOT SOME GREAT ATTAINMENT,

but the necessary outcome of the relationship into which God has brought us with Himself; whereas to walk after the flesh is to go back from that position of grace and to set up again the

former manner of life, from which we were turned away at the time of our conversion.

As we continue to recognize ourselves as not in the flesh but in the SPIRIT, we shall find our hearts brought into glad, free acquiescence in all the will of God, into an experience that will correspond with that indicated by the LORD JESUS when He said to the disciples: "My meat is to do the will of Him that sent Me, and to finish His work." It will become more and more natural for us to take God at His word, and to rely implicitly upon His faithfulness, and we shall watch for the leadings of His SPIRIT with an ever-increasing readiness to carry them out.



THE PORT OF HONG KONG.

The Province of Kan-suh.

BY GEORGE GRAHAM BROWN, OF LAN-CHAU.

AT Han-kow, in the plains of Central China, the trade route for Turkestan diverges from the course of the Yang-tsi river, and, passing through the provinces of Hu-peh and Shen-si, proceeds thereafter to the north-west by way of Kan-suh.

After leaving Han-kow, although many a weary mountain-range is crossed, the general altitude of the country rises but slowly until one approaches the borders of Kan-suh, when the elevation immediately becomes more pronounced. We have now reached the eastern border of that central Asian plateau which rises higher and higher towards the West

until 17,000 feet are registered in Northern Thibet.

To this plateau the province of Kan-suh belongs; and proceeding across the province in a north-westerly direction, touching at the various mission stations, one finds that the height of each successive station is greater than that of the preceding.

Lying in a higher latitude, and with a general altitude greater than that of most of the other provinces of China, the temperature and climate are correspondingly different. Indeed, the difference in this respect between north-west China and China of the sea-board

must be even more marked than that between Southern France and the interior of Norway. During the winter the cold is considerable in Lan-chau, which lies 5,474 feet above sea level; and were there no other argument for native dress than the warmth and comfort of a sheepskin gown in winter, that would be sufficient. In the summer, again, the temperature is comparatively low, but the heat is more trying to the nervous system than on the plains. Scientists speak of a continuous evaporation of the inland seas of Central Asia, and to this fact, in great measure, must be attributed the popular belief amongst the

natives that the climate is steadily becoming drier. A year's drought is now of frequent occurrence. Malarial fever is, however, little known; and, on the whole, there seem to be few provinces in China in which work can be carried on under such healthy conditions.

It is necessary to alter many of our preconceived ideas before we can grasp the daily surroundings of our brethren now working amongst the people of that little-travelled corner of the empire, from whose midst came the first ruler of United China.

The area of Kan-suh, as now defined, is somewhat smaller than that of England, Scotland and Wales together; but the province is only sparsely inhabited, the present population being estimated at from 3,000,000 to 5,000,000. In the early part of this century Chinese returns gave 15,000,000 as the total; but foreign statisticians reduced that number to 3,000,000 after the terrible scourges of war, pestilence and famine, occasioned twenty to thirty years ago by the repeated incursions of Mohammedan rebels, had swept the province. To this day numbers of ruined villages and desolate homesteads tell their own tale of days when conformity to the false faith or death met all men alike with their ghastly dilemma.

The natural features of the province cannot be called specially interesting. There are great deposits of fertile Loess earth, especially in the district around Lan-chau, the provincial capital, to which district these notes particularly refer. The public roads frequently pass through cuttings in the solid earth, seemingly more than 100 feet in depth; and the traveller's view is often limited by walls of a neutral grey-brown tint. The same colour prevails over the whole landscape, for clouds of dust cover everything.

As in Upper Egypt, the great charm of the scenery is found in its atmospheric effects; and many an evening scene comes back to mind as one thinks of the embankment beside the city walls. The last rays of the evening sun are reflected from the bosom of the great Yellow River which flows beneath, while the hills which rise beyond are all rose-tinted with the deep sunset glow.

The Yellow River is said to have already flowed 800 miles before it passes under the walls of Lan-chau; and, from the force, even there, of its muddy waters, it is evident that its source must lie far up amongst the snows of "the great closed land." From Lan-chau a great detour is made out into the desert, ere, returning, it flows through Ho-nan and Shan-tung, emptying itself finally into the Yellow Sea. A deposit of fertile mud, swept down from the uplands of the north forms both the richness and the danger of the plains through which the river has its course; for, slowly filling up the river bed, it surely prepares the way for the terrible inundations which work such widespread ruin amongst the millions of the neighbourhood. Probably thus the river has earned its well-known name of "China's Sorrow."

The people of Kan-suh form an interesting

study. Said to be originally descended from the old Scythian races which inhabited Central Asia, there are also Mongols, Turks and Tibetans, with a few of the aboriginal tribes, while the various garrisons are manned by Manchus.

Although the Kan-suh Chinese are called *savages* by the people of the neighbouring provinces (together with all foreigners), yet there is a steadiness of purpose and firmness of character not to be found amongst some of their neighbours. Slow-witted in comparison with their brethren of the south, they admit the charge, but blame the heated brick-beds on which they sleep, as being, at least in part, the cause: Nor will the man who has gone through a night's alternate grilling and chilling on the top of one of these ovens deny the possibility of some such effect. Add to this the effects of eating and smoking opium—habits which have gained a terrible hold of the people—and one ceases to marvel that these heirs to centuries of idolatry are slow to move from the habits and traditions of their fathers.

The dialect of the people is not musical, but it has at least two advantages. It is practically spoken upon but two tones; and a limited vocabulary is sufficient amongst the villages and small towns, where there is not much contact with the outside world.

The iniquitous vice of opium is even now working its direst evil upon the people throughout the province.

In the sub-prefecture of Lan-chau, which is famous for its fertility, the growth of the poppy has already supplanted the cultivation of wheat, which has now to be imported. What the result of a famine would be we cannot say; but, when the people themselves remark with sardonic humour that eleven out of every ten persons in the Lan-chau district use "the *foreign smoke*," the hold which opium has upon them is evident, and their physical and moral degradation may to some extent be gauged.

One of the most difficult problems in connection with the evangelization of Kan-suh is that of the large Mohammedan population. There are districts where no Chinamen may reside except on sufferance. In the larger cities the various mosques are the centres of different opposing sects. But in one thing they all agree. While to some extent welcoming our Missionaries as preachers of the same doctrine as themselves, yet when our blessed LORD is mentioned in His true place as the SON of GOD and above Mohammed, they break out into violent hostility and bitter argument, frequently ending with the triumphant boast, "No Mohammedan of this province has ever entered your religion."

Experience has proved that this work amongst Mohammedans must be separate from that amongst the heathen, there being no common ground between them save their need of a Saviour from sin.

One marked trait in the character of the Kan-suh native, as we have found him, is a certain callousness and want of earnestness

even in his own worship. His belief in his idols was shattered as he saw temples and shrines destroyed by the iconoclastic raiders from the north. Many of the temples in the villages have remained since then in their ruined state. The country is now, however, more settled, and in the warm months the performance of theatricals is of almost daily occurrence at the various temples. Were it not for these, men would rarely be seen inside the scarlet gateways. During an epidemic of influenza which visited Kan-suh in 1891 (asserted to have travelled up the newly erected telegraph wires!) god after god was worshipped by order of the mandarins, but without avail. So indifferent were the people that they scarcely turned aside from money-making and opium-smoking to learn which was the next temple where they were to worship.

Our pioneer Missionaries entered this province in 1876; and there are few more interesting narratives than that outlined in Chap. XVI. Vol. II. of "The Story of the Mission," which describes how these honoured servants went forth in their MASTER'S Name, literally not knowing whither they went. Led of the HOLY GHOST, after traversing over 1,500 miles they arrived at length in a place which He had prepared for them to dwell in. As a result of this journey the first Mission station of Kan-suh was opened during 1878 in the city of T'ao-chau, which lies towards the south of the province. Memories of these days are often recalled by the natives who had gathered round Mr. Easton and Mr. King even before they rented the house in the north suburb, which is still occupied by the Mission. Mr. Suen, the first Christian baptized, rejoices to-day with Mr. Hunt over a strong little native church with both country and city members which is becoming a power for God amongst the heathen.

Other cities followed, later stations being opened in 1885 and 1886: in Lan-chau, the capital of the province; Ning-hsia, a prefectural city to the north-east on the great camel route from Peking to Turkestan; and Si-ning, another city of the same grade to the west, on the road to Tibet. Two years later, in 1888, Liang-chau, the second city in the province, on the direct trade route to Turkestan, was opened; while, T'au-chau on the western border was occupied by Miss Taylor for a short time in 1891.

In Ning-hsia and Lan-chau there are now small churches gathered in. The former has encouraging out-station work, and is principally composed of natives of the district. Most of the Members of the latter are men who have come to the city from other districts.

Beyond these five or six stations there are in the province *seventy walled cities without a witness for JESUS*.

Kan-suh has but one need, and that was expressed long, long ago amongst the fields of Palestine by the lips of Him who has numbered all the heathen dying to-day in Central Asia. He said, "Pray ye!" and the completion of *that* sentence rests with us!

English Notes.

BY REV. J. HUDSON TAYLOR.

WE have had the privilege, for the second time, of gathering together the majority of our Missionaries now in Great Britain for a few days of waiting together upon God in view of our Annual Meetings, which were held on 12th of June. During the first day we were specially conscious of the opposition of Satan, but on the second day the power of the HOLY SPIRIT was graciously manifested, and in the evening we had great liberty in prayer. The LORD GOD seemed bending over us to receive and answer our petitions, and we feel sure that the hearts of many of our Chinese brethren and sisters, as well as of our fellow Missionaries, will be filled with the HOLY SPIRIT in response to our prayers on their behalf offered in in the Name of JESUS.

The Anniversary Meetings were well attended, and we feel sure that our beloved workers returned from China have never had so much to tell of "what God hath wrought" as during the year 1893,

when 821 converts were baptized. But, as Mr. Cassels was led to remind us in the evening, our eyes must not look at the "hitherto" so as to feel in any way satisfied with what lies behind; we must go on to the "henceforth" of what God has promised to do for His great Name's sake.

A letter was read from Mr. Hudson Taylor, which we publish below, and to this we refer our readers for a few statistics concerning the work of the year.

Our platform was quite filled with the missionaries now at home on furlough; but we would remind our friends that with our present numbers, if every missionary could remain ten years in the field, we should have about fifty coming home on furlough every year. We look forward to quite a number of our fellow-workers returning to China later in the year.

Letter from the Rev. J. Hudson Taylor.

ADDRESSED TO THE FRIENDS ASSEMBLED AT THE ANNUAL MEETINGS, JUNE 12TH, 1894.

DATING from Shanghai, 28th April, 1894, twelve days after their safe arrival from England—after giving some account of various meetings held in Canada and the United States,—Mr. Hudson Taylor proceeds to say:

Shanghai was reached on the 17th April. Most of the members of our China Council were waiting us, and the meetings, which commenced next day, have continued up to the present time. On Tuesday, the 24th inst., it was a great joy to us to be present at the marriage of my dear son, Dr. F. Howard Taylor, to Miss Geraldine Guinness. I feel sure that many friends will join us in praying for blessing on their united lives.

We left England too early to receive reports of the work of last year from China, and have been so occupied since arrival that it has been impossible to compile the Annual Report. A few general facts will be all that I can now give. During the year 1893 there have reached China sixty-one new workers—fifty to join the Mission, and eleven to work as associates. Of these four came from Australia, five from America, and the remainder from the United Kingdom and the Continent of Europe. The removals by death during the year were five, namely, Miss E. Ramsay, Mr. Theodore Foucar, Mr. H. G. Upham (an Australian worker), Mrs. Elliston, and Miss C. P. Clark. The proportion of deaths for the year was at the rate of nine and one-twentieth per 1,000—a smaller death-rate than we have had for many years.

As to the work in the Interior, one station that appeared in the list for 1892 has been given up (the one formerly occupied by Miss Annie Taylor, now working for Thibet), and two others, Sha-shi and Shih-sheo, became out-stations, as we have no resident European worker for them. On the other hand, fifteen additional stations have been occupied, the largest additions being in Shen-si, where five new stations were opened in the Si-gan plain. In the province of Kiang-si four new stations have been occupied by lady workers under the superintendence of Mr. Orr-Ewing. In six other provinces, one new station has been opened in each.

We are thankful to record a larger number of baptisms than last year—821 male and female members were baptized. The number in 1892 was 672, and in the two years, 1890 and 1891 together, 841 were baptized. After deducting the losses to the native churches from deaths, removals, and discipline, there remain 4,234 communicants in fellowship—a net increase of 402 men and 126 women. Up to December 31st 6,448 persons have been baptized from the commencement of the Mission, of whom no small proportion have been called up higher. The number of stations and out-stations occupied by the Mission is now 220, in which are 134 organized churches. The number of native helpers is 366, of which 105 are not supported by the Mission. We are thankful to know that the native churches are increasingly feeling their responsibility to extend the work among their own people and to sustain it. The circle of churches connected with Hang-chau, where the work was commenced on the arrival of the *Lammermuir* party in 1866, are now wholly self-supporting—they have been partially so for many years; but during 1893 they have taken up the entire support of all the native helpers in the out-stations, to which for some years we have contributed. By far the larger number of additions to the churches during the year have been in the T'ai-chau district. The work in Kiang-si has been very encouraging, as also that in the Pao-ning district, in Si-ch'uen, and in the out-stations connected with Ch'en-tu, the capital of that province. Some parts of the South Shan-si work have been very encouraging, and a new station opened at Ho-t'sin gives promise of much future blessing.

Earnest and continued prayers are needed for some of the hard parts of the work. Yun-nan has not yet begun to yield fruit as we should wish; Kan-suh, too, is cause for much prayer—so large a part of the population being Hunanese makes the work very uphill and difficult. Mr. Williamson is somewhat more cheered about the work in Fung-hwa district; but there is still much need of prayer, and among the places for which we would ask special prayer is the province of Gan-hwuy. It will not be

forgotten by our friends that the increasingly strong wave of anti-foreign feeling in some districts—which issued last year in the murder of two Swedish Missionaries in Hu-peh, and was very distinctly felt elsewhere—not only makes the work more difficult, but calls loudly for continued and earnest prayer that the lives of our beloved brethren and sisters labouring inland may be preserved, and that the power of the HOLY GHOST may so rest upon them and upon the native Christians that nothing may prevent the progress of the REDEEMER'S kingdom.

We are very grateful to you, beloved friends, for your continued sympathy and support. We were thankful before leaving England to know that the English income was about £7,500 more than that of 1892; independently of which there was received in China, inclusive of remittances from America and Australia, something over £8,000. This is about £1,700 less than was received in this way the year previously. Allowing for this, however, the gross income of the Mission will be nearly £6,000 more than that of the previous year. For this we thank God and take courage.

My time is gone, and other interesting facts which I would fain mention must be reserved for the Annual Report.

Yours gratefully in CHRIST,

J. HUDSON TAYLOR.

The Anniversary Meetings,

HELD AT MILD MAY, LONDON, ENGLAND, ON TUESDAY, 12TH JUNE, 1894.

THE twenty-eighth Anniversary of the formation of the China Inland Mission has come and gone; but we are sure that the blessings of these days remain, and will yet be found transformed and glorified in the life of many a Chinese man and woman. What God doeth He doeth forever. The afternoon and evening meetings of Tuesday, 12th June, perhaps stood out as complete in themselves in the minds of many of the friends who gathered with us in such large numbers in the Mildmay Conference Hall on that day, afternoon and evening; but to those who were present at the preliminary prayer-meetings on Monday night and Tuesday morning, and more especially at the preceding private meetings of Missionaries, they were but the culmination of a series and the outward expression of hours of waiting upon God.

THE PRELIMINARY MEETINGS,

HELD ON MONDAY EVENING AND TUESDAY MORNING.

THE private meetings of Missionaries and others connected with the Mission, when most of those at present home on furlough, etc., gathered in the presence of the LORD, seeking fresh blessing for all the work and fresh anointing in it, were times of special blessing. God drew very near, opening up, through the SPIRIT, fresh visions of the possibilities of grace, and working "new things" within the hearts of many. These meetings were conducted by Mr. Sloan, and Mr. Cassels also spoke one evening.

The first public meeting for prayer, held on Monday night, was presided over by Mr. Broomhall, who read and commented on John xvii.

The meeting being thrown open for prayer, Mr. Theodore Howard led first in praise for all past mercies; and then, with one heart, we joined with him in placing the whole Mission and its work afresh into the hands of God. In the prayers which followed, the longings of many hearts found expression and relief. "If we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him"—and that "exceeding abundantly above all that we ask or think."

Several Missionary brethren and sisters recently returned from China now told us of their experiences there. Of these and the succeeding testimonies, we can, for the most part, give but the barest outline. Each possessed a character of its own, and illustrated the many varied sides of Missionary life.

Mr. Drysdale, one of "the Hundred," came first. His was a story of considerable early difficulties and of God's faithfulness, as, much discouraged, they finally cast themselves afresh upon Him. The break came with a young Mohammedan who stood boldly out for CHRIST. The picture of the old evangelist was striking. A man of prayer, he would stand for hours in the courtyard, night after night, pleading with God for blessing.

Miss Ramsay followed with a tribute to the memory of the late Dr. Cameron. Speaking of Chung-king, where for many years her work had lain, she told of the outpouring of the HOLY GHOST which was vouchsafed a year or more ago in response to definite prayer and waiting upon God. Conscious of their need, the Missionaries of the various societies in Chung-king had met together, seeking with one heart the filling of the HOLY SPIRIT; and upon one and all of them the HOLY SPIRIT came.

Our hearts were left "silent unto God," as Miss Jones finished her account of a single journey on the Han River, with its repeated instances of the love and care of the ever-present God. A time of many trials and

difficulties, it proved a time also of wonderful Divine interpositions. Being unwarrantably detained one day by customs officials, they were preserved from the robbers who stripped the other boats which had been allowed to pass on. At another time the direction of the wind was changed most opportunely in answer to the prayer of the native evangelist. Again, when wrecked on a rapid—six helpless women, with valuables belonging to themselves and others—they found themselves safe and at peace throughout the night, while the boatmen who crouched in fear at a little distance were robbed.

On Tuesday morning

COLONEL MORTON,

of Mildmay, presided. Reading from Rev. xvii., he reminded us that the LAMB must conquer; for (1) "He is LORD of Lords and King of kings," and (2) "they that are with Him are called, and chosen, and faithful."

After a season of open prayer, Mr. Heal told us of His work in a very old station (Sin-ch'ang) where some of the converts were nearly as old in grace as he was in years. The work was very hard at first (for Cheh-kiang used to be one of the very hard provinces), but gradually things improved. The little chapel had been erected almost entirely at the expense of the native Christians. These men believed in personal dealing, and seized every opportunity of talking to the unsaved.

While in Chang-shan Miss Littler had frequently visited a neighbouring city, Peh-shih-kiai, over a Sunday, but later she went to live alone there. This had proved a source of blessing not only to the people, but to herself, for she not only got near to them, but learned in a new way how much God could be to her. She had now returned to Chang-shan. The verse given her when she first went out had more meaning now than ever: "Bind the sacrifice with cords to the horns of the altar."

Mrs. Graham Brown presented a dark and sad picture of Kan-suh and the city of Lan-chau; but an undertone of triumph ran through all her words, throwing them into strong relief, for, as she said, the LAMB must conquer. Lan-chau might be a vine-yard, but it was one very full of stones. Ninety per cent. of the people smoked opium, and they were all utterly indifferent to every higher thing. There were many Mohammedans, who, while they prayed every day to Ussa (JESUS) denied His divinity. Very beautiful was the story of the blind old beggar woman who passed away rejoicing in the LORD.

THE AFTERNOON MEETING.

TUESDAY, 12TH JUNE.

ENTERING the Mildmay Gateway on that pleasant summer afternoon, we made our way with others past the Garden House, etc., to the far end of the great Conference Hall, and, ascending the wide staircase, were soon comfortably seated within.

Picture to yourself, dear reader, a very large and well-lighted hall, surrounded on three sides by a great gallery with a railed-in platform occupying the fourth. Texts of Scripture, of simple design, burn upon the walls, like the writing in Belshazzar's Palace. A long banner, emblazoned with Chinese characters, is suspended over the platform railing, while a great map of China and a diagram occupy the wall behind.

Punctually to the hour the door opened, and the platform was shortly filled with many well-known faces.

SIR GEORGE WILLIAMS,

(President and Founder of the Young Men's Christian Association), took the chair, this being the tenth successive year in which he has done so.

"Far, far away, in heathen darkness dwelling,"

having been sung, Mr. Robert Scott, Treasurer of the Mission, read the 72nd Psalm, and the Rev. D. B. Hankin led in prayer.

In the course of his opening remarks the Chairman referred to various points, and said that he thanked God for all the work of the Mission in China during the past year. The hearts of all men had been fashioned alike; the Chinese required what we required; and what suited us suited them. Many who were debarred from going to China, or from assisting otherwise, could yet render definite help in the very important matter of prayer.

Being called upon for the usual outline of Report for the year,

MR. BROOMHALL

first of all made allusion to the Jubilee Meetings of the Y.M.C.A., giving some interesting reminiscences of his early connection with the Association and its founder. Passing then to the Report, he spoke of progress on every side—increase of funds, of Missionaries, of stations, of native evangelists, of converts. As the Chairman had already pointed out, there were more baptisms last year than in any previous year. The Missionary death rate was very low; only nine and one-twentieth per 1,000. He went on to express the hope that soon every Christian Church and Association would charge itself with the support of a representative amongst the heathen. Reference was also made to the present crisis in the opium proceedings.

The letter received from Mr. Hudson Taylor (see page 84) was then read *in extenso* by Mr. Sloan.

THE REV. YUNG-KING YEN, M.A.,

who followed, gave us some idea of what the Chinese themselves thought of the methods of the Mission. Three features which he mentioned were of special interest: First, it had gone to the far-off and unreached parts of China; secondly, it had identified itself with the people, living in their

houses, and adopting their ways and dress; thirdly, it made no appeal to Consuls for redress of injuries. Speaking of the evils of opium, he said there was but one opinion on the subject amongst all Chinamen.

With that beautiful hymn of promise—which seems to find increasing favour everywhere—

"There shall be showers of blessing,"

the meeting now entered on its second phase. Workers from the three furthest west provinces of China, Kan-suh, Si-ch'uen and Yun-nan, told the story of their labours, joys and sorrows. Of recent years Si-ch'uen has seen much blessing: Kan-suh and Yun-nan, so far, remain pretty much unmoved.

MR. MONTAGU BEAUCHAMP, B.A.,

spoke for Si-ch'uen. Sailing nine years ago for China, he proceeded first to Shan-si. Of the early days spent in Shan-si he always speaks with warm regard. What he saw then in the transformed lives of Pastor Hsi, and others, was to him the promise and earnest of the days to come. Later, Pao-ning, in Si-ch'uen became his headquarters, most of his time being now spent in itineration. With much interest we followed him to the thronging market towns, and into their temples, inns and tea shops, as he described his methods of work. His servant Wan-li carried large tracts and a paste-pot. Portions of Scripture distributed had also been used in a remarkable way. One hundred souls have lately been gathered in from this very district, although little result was manifested at the time.

MISS G. MUIR

represented Kan-suh. As already mentioned, this is a very dark province. The people were utterly stolid and indifferent, taking no interest in anything beyond food, clothing and opium. Opium was one of the greatest hindrances. So terribly real was the power of Satan in the homes visited that it seemed sometimes as if they could scarcely utter the name of Jesus to the women, who only mocked them from amid clouds of opium smoke. Their work had been mainly that of breaking up the ground; the reaping time had not yet come. It would come, she knew, and meantime she praised God for all the inward training which had come from working in the city of Lan-chau.

There seem to be many open doors in Yun-nan, although, as yet in most places, there is but little manifest result. When

MR. OWEN STEVENSON

first went there ten years ago, there were only four workers in two stations; now, he said, there were five stations with about six times the number of workers. When opening K'uh-tsing (his last station), he was greeted by name and received with kindness, some of the people having known him through the open-air meetings at Yun-nan Fu. In various other cities he had also had the offer of houses. All round there were open doors, but none to enter them. Three were now boldly witnessing for the Lord in K'uh-tsing Fu; and many are enquiring as to the Way of life.

Through the kindness of the Mildmay friends, tea was provided in the large hall below, where many greetings were interchanged.

THE EVENING MEETING.

The Chairman of our Home Council,

MR. THEODORE HOWARD,

presided, and with the very first lines of the opening hymn, "Saviour! Thy dying love Thou gavest me," one common chord was struck in every breast.

THE REV. C. G. MOORE

read of Philip and the eunuch, from Acts viii. 26-40, remarking that in this passage was contained a pattern of all Missionary service. There we saw God summoning human flesh and guiding it into soul-winning. The whole Mission was then committed afresh to God in prayer, while it was asked that meeting might be a memorable hour and a blessing to all in China.

Mr. Howard referred to Mr. Taylor's letter and its contents, and spoke of the pleasure which his presence with us would have afforded. The work of the past year was looked back upon with more thankfulness than could be expressed. Left in God's hands the work must be blessed. Only "in His power" could we faithfully represent the Lord Jesus in the world.

With burning words the

REV. W. W. CASSELS, B.A.,

now laid hold of heart and conscience. It was his intense desire, he said, to be practical in his address. He longed to see many lives truly yielded up to God for His service. Hitherto God had blessed the Mission, its leaders and its work; and during these nine years God had blessed himself and had wonderfully cared for him. With a short account of his work in Pao-ning and the native converts there, he turned from the past to the future. God wanted to do "a new thing" for us (Is. xliii. 19). He would have us forget the past. Oh! that we might rise to all the height of God's holy purpose. But perhaps we have not called upon Him (ver. 22) or had withheld the sacrifices (v. 23)—children, wives, husbands, finery, a balance at the bank.

Many ask themselves if they are bound to go to the heathen:

MISS WHITCHURCH

felt the question with her was; Am I bound to stay? It had been hard to part with the Christians at Hiao-i, after nine happy years there; and as she day after day passed large cities with no one to tell of Jesus it had seemed

almost wicked to be coming home on furlough; but the LORD could make her words here a blessing to the Chinese. She had learned to trust the LORD for body, soul and spirit before going out, and it was a joy to tell the Chinese just what the LORD had taught her.

Early legal training reasserted itself, and

MR. H. N. LACHLAN, M. A.,

remarked that he stood before us as a *witness*. In all the three stations in the province of Kiang-si of which he spoke the work was progressing well. Infanticide was fearfully common. One woman opposite their house had killed five of her female infants. For himself, his quiet testimony was that the LORD not only kept but blessed very richly in His service.

PASTOR ARCHIBALD BROWN,

who was now called on to speak, suggested that he might be accepted as a substitute for his daughters now in China, although he knew nothing of the harmony of Chinese names, and had no stations to point to on the map like his Missionary brethren. Taking two incidents in the life of Elisha (1 Kings xix. 19 and 2 Kings vi. 1), he wove them skilfully into the story of the Mission, evolving from them varied and suggestive lessons as to the heavenly springs from which the believer's power for service was derived.

Picking up afresh the thread of the Missionary Addresses, we now heard of the LORD's goodness at Ch'eng-ku from

MR. GEORGE HUNTLEY.

Seven years ago there was no Missionary in Ch'eng-ku. Now there were 100 members in the little church, while another chapel had been built in an

out-station, and the erection of a third chapel had been decided on. But the work had its sorrows as well as its joys; and passing to the darker aspect of things, he drew aside the veil from the cruelties of heathenism, letting our eyes fall for a moment, for example, upon the figure of that poor criminal publicly tortured to death in a cage.

MR. GEORGE MILLER

gave some account of his work in Ning-kwoh, and the life and triumphant death of some whose cases he mentioned proved indeed that the old Gospel had not lost its power. Demoniical possession appeared to be a common thing; but before the Name of Jesus "devils fear and fall." "I am at rest now," said one poor old woman, as the powers of darkness withdrew in answer to their prayers.

And then the meeting drew to a close with an address by

DR. HARRY GUINNESS,

who took up Rom. xii. 1, giving *Godet's* translation of the latter clause of the verse, "such people as ye are." Having made clear the striking disproportion between the ordained ministers in London and the workers of all sorts in China, he showed how great was our responsibility, privileged as we were.

Bound up as they are with many prayers offered in the prevailing Name of JESUS, the issues of these meetings, in their bearing on the millions of China, are now left with Him Who gives the increase. "Whatsoever He saith unto you, DO IT."

Backing the Book.

BY MISS WHITCHURCH.

IN almost every particular the rules of schools in China are different from those in England. Instead of having to learn their lessons in perfect silence, Chinese boys are expected to shout theirs, hour after hour, at the top of their voices; and often the teacher strikes the table violently with his ruler, if he considers there is not a sufficient volume of sound, and he thinks they are getting lazy.

Each boy has to repeat every morning what he learned the day before. Bringing his book, he lays it down most carefully before the teacher, making him a profound Chinese bow, by putting his hands together, raising them to his forehead, then down to his toes, and back again to his forehead. He then turns his back upon his teacher and rattles off his lesson (if he knows it) at a very rapid rate. If he does not know it he stops short and begins to tremble. A stern rebuke, some smart strokes on the palm of his hand, and he retires to his seat in disgrace, to do

better, we hope, on the morrow. This mode of standing is called "pei-shu," i.e., "backing the book."

The *heathen* Chinese send only their boys to school: the poor, despised girls being left to grow up in ignorance.

The first lesson-book is the "San-tzu-ching," or "Three Character Classic," the characters of which, and also of several others, are learned, parrot-like, by heart, the meaning not being explained till afterwards. The Chinese have wonderful memories, but they are not as children taught to *think*, and a Chinese boy of twelve or thirteen is thus very dull and stupid compared with an English lad of the same age.

Boys of different ages have, of course, different books to read, and when they are all in full chorus the noise is deafening, and is at first very trying to a foreigner.

Mrs. Russell and I had the joy of opening a school for the children of the Christians and

enquirers at Hiao-i. Six months later, when I left, we had twenty-eight scholars, five of whom were girls with unbound feet. In that time several of the older children had learned by heart nearly the whole of St. John's Gospel (two of them finished it). They also understood much of its teaching; and we had great reason to hope that two of the boys had experienced the new birth.

Just before they returned home for the Chinese New Year I asked the boys if they thought it possible for them while at home to live a life that would always be pleasing to JESUS. With a quick, bright smile one of them replied: "If we trust *ourselves* we can't; if we trust JESUS we can."

Our hope is that the children of China, being brought up in the fear of God, may become the native workers for whom we are praying—men and women full of faith, love and power. Who will go to win their precious, never-dying souls?

The Min-kia Tribe.

THE mountain valleys in the district surrounding Ta-li Fu, and stretching northward to near the border of Si-ch'uen, are occupied by the numerous clans of the Min-kia tribe. The late Mr. Colborne Baber, of the British consular service, who travelled through that district with the British Commission sent to inquire into the the circumstances connected with the murder of Mr. Margary, in 1875, believes that this tribe belongs to the great Tai family, of which the Shans are the best known representatives. The Min-Kia speak of themselves as the descendants of the people of the White Prince, who rose to power at the time that Christ was upon the earth (A. D. 25.) According to a book, published by a Chinese Imperial Academician named Yang, in 1530 and quoted by Rev. G. W.

Clarke, C. I. M., Yun-nan was known as far back as 1122, later it was divided into six princedoms, and in the seventh century, A. D., one prince obtained supreme rule. From this time the people continued to be independent and were governed by presidents until 1252, when they were conquered and their territory annexed to China, by the Tartar ruler, Kublai Khan. The ancient palace of their princes is now the Confucian temple in Ta-li Fu. It is said that, previous to the Mohammedan rebellion which was quelled in 1876, there were over three hundred and sixty Min-kia hamlets in the valley of Lake Urh, in which Ta-li Fu stands. The war between the Imperialists and the Mohammedan Chinese brought ruin and desolation to many of the villages, and a visitation of the same

plague which is now raging in Canton depopulated many more, so that now it would not be easy to find more than a hundred hamlets in that valley.

A short distance outside the north gate of Ta-li Fu, a village has grown up on the site of an old temple at which the Aborigines used to worship, and they still go there in considerable numbers once a year and hold a feast.

They bring with them a fowl for each household, and, as they think that to kill the fowls themselves would defile them and unfit them for the act of worship which they are about to perform, they employ outcasts, usually Chinese beggars, to kill the fowls for them, and they then offer the sacrifice to the spirit of the White Prince, their ancestral chieftain.

On the 24th of the fifth moon in each year the Min-Kia in the neighbourhood of Ta-li Fu come in companies to worship at the principal temple of the city. When they arrive within one and one-half miles of the city they begin to dance, six musicians are followed by six dancers, then come two men chanting prayers and carrying willow branches draped in cotton cloth. Next come two men playing banjos and the rest of the worshippers, male and female, follow after.

Another tribal custom is to carry firebrands into every corner of the house on the 24th of the sixth moon, with a view to preserving the family from sickness. The farmers also bear pine torches and run round the borders of their fields, and in many places stacks of straw are burnt. It is said that this observance is intended to commemorate the act of Prince Lo Ko, of Ta-li Fu, who wished to become sole ruler. To accomplish this end he built a wooden tower and invited the remaining five princes and their sons to a feast in honor of their Indian ancestor. After the offering of sacrifice he withdrew and set fire to the tower. His soldiers prevented the escape of any of the victims and so all perished. The people are naturally very reserved, but this reserve will surely yield to the love of Christ manifested in the lives of His people. The Missionaries often have opportunities of helping members of this tribe by giving medicines and other help in sickness and we rejoice in the hope that after a time there may be a qualified medical man located at Ta-li Fu, who may do still more of such service.

These people are mainly peasant farmers, and but few of them are to be found in the Chinese cities, though many of their young women are married to Chinese and move to the cities. The women of this and other aboriginal tribes do not bind their feet, as the Chinese do, though they usually wrap them round with bandages, and often compress the toes slightly. As yet, comparatively few of the men smoke opium, but they are rapidly yielding to the contaminating influence of the opium-smoking Chinese around them, the more so as many of them grow opium for sale.

The different clans of this tribe are indicated by differences in the head-dress of the maidens, and in the material and workmanship of the apron and the turban worn by the matrons. There are many different clans, and some of their villages contain from one to three hundred houses.

As yet, these people have no one to tell them of the Gospel in their own language, though many of them have heard something of the truth through the medium of the Chinese tongue from the Missionaries at Ta-li Fu. Our hearts have recently been gladdened as we have heard from Mr. Smith, the Missionary in charge at that place, that one man of the Min-kia tribe was a candidate for baptism, and he has probably been baptized ere this.

The difficulties in the way of reaching these people with the

Gospel are probably not greater than are ordinarily met with in work for the Chinese, with the exception of the task of learning their language in addition to the Chinese; and as there are men and women to be met with who speak both languages, and who could be engaged in the capacity of teacher or servant, the Missionary who already understood Chinese would be able slowly to gather the language from them and from others with whom he might have friendly intercourse.

The language of this tribe is unwritten and consequently one of the most urgent duties of those who shall first learn their tongue will be to reduce their vocabulary to writing and to translate the Scriptures, and this must be followed by teaching those who are converted or are interested in the Gospel, to read their own language, in order that they may be able to use the Word of God for themselves.



A MIN-KIA WOMAN AND HER GRAND-DAUGHTER.

We give here a picture of a Min-kia woman and her grand-daughter. Will not those who think of and pray for the aborigines ask, as they look upon this picture, that God will speedily raise up suitable workers for this, which is one of the most accessible of the aboriginal tribes of China? F. A. S.

Oh! how much there is to be done in this wide, wide world! and what a regret it is that there are so many spending their strength and their talents for nought! I remember what my feelings were when a young man, and I remember, too, when I was wavering between one object and another; and I look back with trembling, and think that had I chosen what I was sometimes inclined to do, I should never have been a Missionary. Think, what is life if not carried out in the service of God.—Moffat,

Tidings from the Provinces.

CHEH-KIANG.

THE Province of Cheh-kiang has for some time enjoyed a special visitation of the grace of God. The various extracts which follow, coming as they do from widely separated parts, will be read with deep interest.

MR. MEADOWS, (Superintendent of the Province) writes from his headquarters, Shao-hing, "the Venice of China," on 1st December, 1893:

I HAVE had a most delightful five weeks' journey, in the 'course of which I visited Fung-hwa, Ning-hai, Tin-tai and Sin-ch'ang, also my own out-stations. The unspeakable joy of seeing large numbers of heathen listening with deepest interest to the message of salvation, and the privileges of helping to examine about sixty candidates for baptism (thirty of whom were received and baptized) enabled me to forget all the discomforts of travelling, etc. As those who were baptized knelt with quiet reverence and confessed His blessed Name, I felt that JESUS was indeed seeing of the travail of His soul and being satisfied.

In all these districts the work is extending, and what we want is native helpers, men and women who can, in their own dialect, teach these babes in CHRIST. Here a foreigner is not now needed in order to attract an audience—native preachers can get as many to listen to their message as they are able to manage! God be praised!

The Missionaries have lived down a vast amount of prejudice and bad feeling in many parts of the province of Cheh-kiang. Several places, however, are as hostile as ever to us and our message; so your prayers are needed, if they are to be subdued to CHRIST.

MR. ALEX. MENZIES writes from Bing-yae in the South:

I STARTED with two of the native preachers on a four days' journey to the the table-land of Chao-tu-sa. In every place the people listened gladly and attentively to the spoken Word.

On reaching Chao-tu, we went to the house of an enquirer, a farmer named La-zie. A short time before, our preacher had met and talked with him, with the result that he is now very interested in the Gospel.

Had we been life-long friends, he and his family could not have shown more kindness.

In the evening the household and a large party of the neighbours all gathered together for evening worship.

Next we journeyed to a place called Si-lung, which is now for the present the headquarters of the work in Chao-tu. A family here, the members of which are all true and genuine enquirers, have given the use of an upper loft for the Sunday services. On the Sunday about thirty gathered together for the services, most of whom were really interested in the Truth. In the afternoon this Si-lung family burned all the vows made to the idols of goods to be offered in return for benefits sought, while a woman who was a staunch vegetarian, that day also, at the mid-day meal broke her vow. She also is a very promising case.

A man named Shi-tsa-chie, who has purchased degree, is another hopeful enquirer. He met the preacher one day in the inn of a small village, and for the first time in his life heard of the Gospel. From that time he has made rapid progress in his interest and desire for the Truth. He is a very open, honest and "above-board," kind of fellow.

Altogether I was very greatly cheered and encouraged by this visit, for, like Barnabas, I witnessed the grace of God. But how much work yet remains to be done! We are deeply grateful to God for having so directed our steps and opening such a door as this.

You will join us in praise, asking at the same time for still greater things.

MR. WRIGHT, of Yung-k'ang, which lies in the heart of the province, says:

THE attendance at our evening meetings continues to be encouraging, and the Gospel seems to have taken a deeper hold of the Yung-k'ang people.

At almost every meeting someone calls out saying that he has not heard enough, and asking us to continue preaching. The addresses are given by my two evangelists and myself, and sometimes two or three of the Christians are glad to testify.

Our day meetings in the villages also encourage us; but we cannot visit so many in a day now, because we have to go ten *li* before we come to a village where the Gospel has not been preached before. We are able to say that every town, village and hamlet within a radius of ten *li* has had the Gospel preached in it, and that generally by two or three persons.

Yesterday we visited two villages and spent about two hours in each place. We had as much as we could do in speaking to the number of people who assembled. The evangelists, who preach faithfully, were much encouraged.

Surely a big blessing must come soon to the district. Many seem on the verge of yielding to the Gospel, but are hindered, or need some one to take the lead.

MR. CHARLES THOMPSON, writing from T'ai-chau on 30th March, says:

MR. RUDLAND and I have just returned from a visit to some of our out-stations lying to the south-east.

Lu-gyiao, the first out-station visited, is a place of considerable importance. A flag-pole has been erected on the front of the chapel, from the top of which there waves a red flag, with the characters representing "China Inland Mission," and "Jesus Hall in white. This flag can be seen at a good distance; so no doubt it brings many into the chapel to hear the Gospel.

At the Sunday morning service about 300 persons were present, and in the afternoon the chapel was again filled to overflowing.

Four of the older members were set apart as deacons, while forty-four out of fifty-five enquirers who had been examined were baptised, six only of the latter being women.

Next day, accompanied by the native helpers and three of the deacons, we visited 'O-dzing, where twenty-one members of the Lu-gyiao church live, and several enquirers. One of the members having offered part of his house as a place of worship,

we went to see it 'O-dzing should certainly be opened—but where is the Evangelist to work it?

On our way back to Lu-gyiao, we visited the home of one of our deacons, who lives at a small place called Mao-ling, and had prayer together. Scattered all over the district such places are to be found—lights amid the surrounding heathen darkness.

We then went on to Din'-o-tsiang, where ten candidates were examined, of whom six were received. These—with twenty-five previously accepted there and at Wong-ngoen—thirty-one in all—were baptised the same day. God is indeed blessing the work in this place. The age of the greater number of those baptised was between twenty and thirty-five; so amongst these there is surely good material for native evangelists.

Another encouraging feature of the work is the way in which whole families are coming out for CHRIST. We look forward to "yet greater things than these."

KIANG-SU.

MISS CUNDALL writes from Gan-tung:

WE are enjoying the LORD's goodness to us in this our new station. Two months ago we settled with the landlord of this house and came to live here. Many not very comforting things were said about us at first; and more about the landlord (we were afraid for him), but now notices are put out by the mandarin, and the people seem glad to have us. *Hundreds* came to see us in the early days; and the house was full from morning to night. Fewer come now, and we are not sorry, for there were too many to hear the Gospel well, and they came and went continually. We give medicines out now, and about thirty people come every day, so it gives one plenty to do. We have so much to praise God for.

SHAN-SI.

MISS WHITAKER writes from Sih-chau on Feb. 6th, whither she had gone on a visit, travelling by native cart and litter:

IT is two years today since I arrived in China. My heart is full of praise to God for all His great goodness to me during that time. I left T'ai-yuen Fu on Jan. 19th. At Hsin-ko we called at the Opium Refuge and saw Pastor Hsi's wife. She had five woman patients and looked very bright and intelligent. . . . It is wonderful that no serious accident has happened to travellers on this road. I trusted the LORD to keep my mule's feet amid the yawning precipices. . . . Pastor Ch'u (who accompanied Miss Whitaker part of the way) seemed well known and respected on the road. He is a remarkably bright, earnest Christian, and has a very happy, beaming countenance. He has been a great blessing to this district.

SI-CH'UEN.

MISS FOWLE, dating from Pa-chau, says:

WE have been having good times at our English meetings over the Keswick addresses, and have had quite a little Keswick here.

I went one day to visit some of our enquirers in the country. One of them named Loh has asked if she may not be baptised soon. Her daughters-in-law remarked how changed their mother was since she had heard the Gospel. They said:

"None of us worship idols now. We all believe in the true God."

On Dec. 19th we started for Uen-tan. It was market-day, and our room was kept filled with women all day. Much seed was sown. Mrs. T'ang

came to see us again, eager to hear more. "I wept," she said, "and repeated to one of my relations, an old woman of seventy years, the words you spoke to me, and she believed, went home and worshipped God." She added: "And I believe

the words you have spoken. You have come all the way, and shall you only have me in this place?" If only one soul is saved, it is worth coming to China for. How many may yet be saved through this woman!

A Strange but True Story.

BY MRS. GRATTAN GUINNESS.

A WEALTHY farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of labourers. He had occasion to leave the country in which his property was situated for some years, but before doing so he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pasture manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and labourers was vastly multiplied. Was the task he had given them to do accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine, rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they then been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labour, and skilled labour too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarrelled with each other because the operations of one interfered with his neighbour. And a vast amount of labour, too, had been *lost* in sowing the very same patch, for instance, with corn fifty times over in one season so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees, as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet. The farmer was positively astonished at the misplaced ingenuity with which labour and seed and manure, skill and time and strength had been wasted for no result. The very same amount of toil and capital expended according to his direction would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various but all reclaimable soil barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these labourers act so absurdly?

Did they wish to labour in vain? On the contrary! They were forever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well! they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the whole property to order." But they did not *do* it. Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh no! the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that; but yet they failed to follow a good example. Nay, when the labours of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses, in the overcrowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools surely, not wise men? Traitors, not true servants of their Lord?

Ah! I can't tell! You must ask Him that! I only know that the MASTER said, "Go ye into all the world, and preach the Gospel to every creature," and * 1876 years after, they had not even mentioned that there was a Gospel to one-half of the world!

The Origin of the C. I. M. in North America.—Continued.

FROM AN ADDRESS BY H. W. FROST, REVISED AND EXTENDED.

NOT many days had passed before we were comfortably settled in our new Home, after which I was permitted to turn my attention again to the correspondence, and to the general development of the work. This brought to view a new need, which one had to take to God in prayer in special earnestness. The work was growing, and I could no longer keep pace with it alone; it was evident that an office helper was required. But not every person who could write shorthand and typewriting would do for the position in mind, as, in the first place, a consecrated Christian was desired, and, in the second, one who would be willing and glad to serve without the guarantee of a salary, and with the same relationship to the work, in respect to support, as we ourselves had, or our Missionaries in China. I could not help but feel that I was asking much of God, in requesting that such an one should be given to us, and I am sure I would not have had confidence to make the petition at all, had not so many prayers been previously

answered. The prayer, therefore, was offered, though falteringly; and yet seldom was one more quickly answered. Only a short time had passed when Miss Tennyson (whose name is now known to many) presented herself at the office, asking to be given the privilege of serving God and China in connection with the work, and saying that she would expect nothing for her services except as funds would allow and the Mission might think best to minister to her. There was thus given to us, in direct answer to prayer, one who has now for five years identified herself with the work by the most faithful and loving service, and who, in her ministry, has been a daily cause of blessing to ourselves and to China. And thus I was given a glimpse of what one has been delighted to see more and more fully, that the LORD, by the SPIRIT, was indeed the Administrator of His own work, and that no need could ever arise, in the midst of a service that was truly His, but that He Himself would be the supplier of that need.

* These solemn words, written in 1876 are practically true still in 1894, notwithstanding the blessed missionary progress of the past few years.

Letters were now sent to several candidates, whose cases had been previously considered in writing, and who had been kept in waiting to visit us until a Mission Home should be secured, inviting them to Toronto. Before long, therefore, we had the joy of welcoming the first of those who had offered themselves to the Mission since the work had been re-established; and, soon after, we were privileged to greet others also, to the number of six or seven persons. This number was subsequently still further increased, until some ten or twelve young people were with us, most of whom, I saw, were promising characters. Busy days followed, and blessed days, too! Mr. Ohno, a young Japanese student who understood Chinese, and who was a devoted Christian, had come to the Home to teach the Chinese language, and this friend gave daily instruction to the candidates in this department. Miss Agnes McIntyre, a Bible-woman in the city, took up residence in the Home, and led the young lady candidates into such Christian service, in connection with the visitation of the poor and the sick, as would best prepare them for like service in China. Mr. Neelands, who, under Mr. Sandham, had charge of the work at the Christian Institute, was also resident in the Home, and this friend took the lead in the training of the young men candidates, both in the meetings at the Christian Institute, and in the out-of-door meetings held upon Richmond Street and at other places. Thus the Mission House became the home of a large family, and a centre of blessed activity; and our hearts' desires began to be realized, as we saw one life after another ripening for China and for service in that land. And thus the months went rapidly by, until finally, the training and testing of some of the candidates were complete, and we were privileged to accept a number of these for work upon the foreign field. A few of these accepted candidates remained in the Home, while others returned to their own homes, in order to give place to other candidates who also had been invited, for a time, to reside with us.

For many days now I had had almost no anxiety about money matters. This, however, I fear, was because there had been no occasion for it, the funds which had been given to us having proved sufficient up to this time. Once or twice, indeed, I had felt a little uneasy, as I had realized that few gifts were being received upon our General Account, and that most of the offerings coming to hand were designated for China; but the time of need had not come as yet, and so the time of anxiety was postponed. A little later, however, I discovered that our stock of money was becoming exhausted, and I looked forward to the possibility of its giving out altogether, under the steady, continuous expense in connection with the Home, and the carrying on of the work at large. Special prayer was offered, therefore, for funds upon the General Account. But, for some reason or other, the Lord did not increase the amounts, to any considerable degree, which were being received upon that Account. Perhaps, He wanted to bring us nearer to the place

where we could pray, "Give us *this day* our daily bread." However that may be, the donations which were received continued to be designated almost entirely for the support of our Missionaries in China, and for the extension of the work in that country. Few persons, apparently, had taken in the fact that those who had undertaken to receive donations and forward them to China, and the candidates in the Home preparing for China, needed to live, as well as those persons who were serving abroad. We were willingly pledged not to ask anyone for funds, and we were given grace to hold consistently to the position we had taken. But we did plead with the Lord that He would remind some of His servants of our approaching need. And yet, in spite of prayer, while gifts still came in for the work abroad, almost none were received for ourselves. Our money was now almost exhausted, and my faith entirely so.

One day, about this time, I kneeled in my office to make special supplication before the Lord for funds, when God evidently took me in hand, to teach me a much-needed lesson in reference to prayer and the whole life of faith. I was exceedingly conscious, as I began to pray, that what little faith I had had, was gone, and, with this thought in mind, I began to think of the contrast between myself and Mr. Taylor, whose faith, I remembered, was always bright and triumphant. There grew out of this thought the longing, "I wish Mr. Taylor were here." I had heard our brother pray, while he was with us, a good deal, and had seen the Lord answer his prayers, over and over again; and I could not help but think, if he were only here now, that the Lord would again hear and answer, and our need would be supplied. But there was no use in wishing this, for Mr. Taylor was far from us on his way to China. There came to me then another thought: "I wish I had Mr. Taylor's faith!" But immediately I realized that this, too, was impossible. Then, while still kneeling, I asked myself the question: "Why is it that Mr. Taylor's prayers are answered?" In a moment I recalled the fact that our beloved brother invariably asked for the things which he needed *in the Name of Jesus Christ*. At once, almost as if by revelation, I was led to see one of the chief secrets of answered prayer; I saw that Mr. Taylor received answers to his prayers only because he had learned to shelter himself under the Name of names, the precious Name of Jesus; and that I, unworthy as I was, had the same right to shelter myself beneath the Name of Christ as Mr. Taylor had. Thus, with a new boldness, I came before the throne of grace and asked for the funds of which we stood in need; and the Lord heard and answered, according to His abundant mercy in Christ our Lord. We came to an end of the money which had been originally given to us, and of the smaller gifts subsequently received, but not to an end of the Lord or His supplies; and even the exhausted faith, which had failed so completely, as it now occupied itself, not with itself, but with the worthiness of Christ, was renewed and strengthened.

A Glimpse of Our Life at Yang-chau.

FROM THE DIARY OF MISS EMMA FORSBERG.

AS our five dear sisters left us this morning (March 8th) for the various stations to which they have been designated, we were reminded that "here we have no abiding city." Their vacant places at the table would have made us sad, had we not been rejoicing that the Master is thrusting forth His laborers. I long for the time when I,

too, can go forth. I had my first lesson with a Chinese teacher this morning. Oh, how awkward it is not to be able to talk. He was surprised to see that I knew the characters of the first four lessons. He stopped and looked at me and then pointed to the words "wisdom good," "pronunciation clear," etc., till at last it dawned upon me

that he was praising me. I thought to myself that he would not praise me after a day or two. I got another sister to tell him that I had studied these lessons at home.

9th. To-day I surprised my teacher again, this time by not knowing the characters in a later lesson. Three young ladies arrived from England

this morning. Praise the LORD, may many more follow!

10th. Our prayer service this morning was led by Mr. Andrews. Our reading was in the first chapter of Ephesians. Oh, what a depth of riches we have in Christ, and how much the name of Jesus means to us. This morning as I was praying for the mission, these words came to my mind: "I the LORD do keep it; I will water it every moment; lest any hurt it I will keep it night and day." As Saturday is our day for rest and recreation, some of us went over, after dinner, to the west gate where Miss Box and Miss Henry are working. We attracted a great deal of attention from the natives as we passed through the streets on wheel-barrows. We had a very pleasant visit, and found a bright, home-like place with a little garden at the back. There is a sweet atmosphere of love and peace about the place.

11th. (Sunday.) Miss Hanbury gave us a helpful lesson this morning from Ex. iii. vs. 8-10: "I am come down to deliver, . . . come now, . . . I send thee," and showed how dishonoring it is to the LORD to answer Him "who am I that I should go?" The I should be left out of the question entirely when God says He will do a thing. It was a message to me for I have often

felt since my arrival "what can I do here?" We need to remember that it is "not I, but CHRIST." We had Chinese Communion Service to-day. How blessed it seemed to meet around the LORD's table with some who have turned from idols to serve the living God, and thus to remember together the LORD's death, "till He come."

16th. Six more of our sisters left us yesterday to go to various stations, and their absence leaves quite a gap in the family. Nothing out of the usual order has happened to-day, and yet it has not been a lost day. There is a temptation to look forward to doing some great thing for the Master, instead of doing day by day and hour by hour what lies before us. He is teaching me to use the present for His glory. If I cannot speak to the Chinese about JESUS, I can speak to Him about them. Three of us, who study with the same teacher, are praying for his conversion. I asked him to come to the service on Sunday and he promised to do so. May he soon come to the SAVIOUR.

April 11th. I began the study of John's Gospel in Chinese to-day. I pray that the LORD may speak to Mr. U, my teacher, while we read it together. I have had much blessing in studying the 18th Psalm; It is full of victory. The LORD

is very good to us every day, and in the midst of this heathen city he keeps us as safe and happy as in our own dear homes across the Pacific. My heart is very grateful, too, to the dear people in America who are ministering to me; may God reward them.

15th. (Sunday). Zeph. iii. 17 was a very sweet portion for me this morning. One cannot put into words all the blessed things the LORD says to us in these quiet hours. In the twilight this evening we had a happy hour together on the back verandah. Miss F. read a sermon by Archibald Brown on "Garlands for Ashes," after which we sang softly some sweet hymns of peace, and all was peace in our hearts. "Peace, perfect peace, with loved ones far away. In JESUS' keeping we are safe and they."

16th. At the Breakfast table Miss F. was giving out the letters which had just come by mail, and I had the great joy of getting, among others, one from my dear old home friends. I do thank God for the way in which He is calling out new workers at home. We can see more and more every day that the LORD is just the same loving Father to us in China as He was at home. I am very happy and it makes me feel so thankful to all who helped to send me out to China.

Trial in the Church at Ku-ch'eng.

MR. CHARLES BEST,

of Ku-ch'eng, An-huei, writes on April 17th, 1894: "The eternal God is thy refuge, and underneath are the everlasting arms." I have gathered that the word "refuge" may be translated "abiding-place" or "mansion." This is a beautiful thought to me, and helps one to realize that God is our abode, therefore, no matter what storm may come, we can always feel safe in Him. The words, "Underneath are the everlasting arms," are also full of comfort, and we have been led to experience this of late, for during the past five months we have been passing through very deep waters at Ku-ch'eng; but we have found Him to be our support through it all. For some time our church had been in a very cold and indifferent state, and, just before Mr. and Mrs. Duffy left for Chin-kiang, about five months ago, we were obliged to suspend eight of our members. At first, they did not take much notice of being suspended; they came to worship, as usual, but their conduct did not change, so we asked the LORD Himself to deal with them, and He has had to deal with them very severely, and in a way that we thought not of. Houses have been burned,

cattle have died in numbers, and, about a month ago, a father and son were both taken away on the same day, and others have been brought down on beds of sickness. I am thankful to say that we now see some signs of repentance, and we hope that henceforth they may serve the LORD with more joy and faithfulness. We are praying, too, that the people as a whole in Ku-ch'eng may be stirred up and led to see their lost condition. They know the Gospel, and agree to all we say, but seem to be afraid to step out. Ku-ch'eng is a very wicked little place, and opium is getting a terrible hold upon the people. Opium dens are getting more numerous than saloons are in the homelands. Notwithstanding that the first two houses on our left are opium dens, and the man on our right is a seller of opium, there have been, within the last two months, two dens opened side by side right opposite us. This opium is dreadful; the people not only smoke it, but also take it to commit suicide. Only last week, two men had a quarrel, and one of them went and took opium. The wife of the other thereupon said, "All right, if you take opium, I will too." So they both took

it; but some people came here and got an emetic for her and she recovered; but when they went to give the man some, he refused, saying he had not taken any opium. They tried to press him to take it, but he said, "You want to make me suffer bitterness by taking medicine, when I have not taken opium." So they could not prevail on him to take it, and in the night he died, sitting on a doorstep. How all this makes one long for the time when JESUS shall reign as LORD!

On Monday next we leave for a long trip in the north of our district. I would like to ask your prayers that this journey may be made a blessing, and that the seed which shall be sown may, in due time, spring up and bear much fruit.

Although the past five months have been very trying times, we have received much blessing; as every earthly prop has been taken away, we have had to rely solely on Him who is our support at all times, and He has given us many proofs of His presence, and we have much to praise Him for. We do not forget to remember you and the workers in the homeland before the throne of grace.

The First Issue of China's Millions.

NINETEEN years ago, July, 1875, the first number of CHINA'S MILLIONS was published in London. It was accompanied by a letter from Rev. J. Hudson Taylor to the friends of the Mission, from which we reprint the following extracts:

"Fellow-workers in prayer, let us be fellow-workers in effort. The wave of blessing which has passed, and is passing over our land, has resulted in the quickening of many believers, as well as in the conversion of many sinners. From many a heart is going up the cry, 'LORD, what wilt Thou have me to do?' Many, we believe,

would be ready to devote themselves to the service of Him who gave Himself for them, were they aware of China's need. Help us, dear friends, to bring it before them by assisting us in the circulation of this little paper.

"How may this most effectually be done? By endeavouring to obtain for us a wide sale. If each of our friends were to induce half-a-dozen others to order the paper, not only would all the expenses of publishing it be met, but the profits would cover the outlay of sending a couple of Missionaries to China, and we are quite sure the circulation of these copies would be used of God to

call out suitable men, and much earnest prayer. A very good plan to increase the circulation is to ask a bookseller to order half-a-dozen or a dozen copies and to expose them for sale, offering to relieve him of any unsold copies. Such papers lying on the counter or in the window, may meet the eye of some earnest Christian, and be God's finger post, pointing out to him the sphere, where, of all others, labourers are most needed.

"Another very important desideratum is to introduce them into Young Men's Christian Associations, and to bring them before Sunday School teachers and scholars. We feel sure that if our

friends rightly estimate the importance of circulating interesting and accurate information, their own ingenuity will suggest many other plans of forwarding this object."

We commend Mr. Taylor's suggestions to our friends and readers, in the hope that many of those who value CHINA'S MILLIONS for themselves and pray for the workers in China, may be led to use a little prayerful effort to introduce the paper to other Christians who do not yet see

it. Many of our friends could readily secure six new orders for the paper, and if each of our readers in North America were to do this, not only would the expenses of publication be met, but also the profits would support twelve Missionaries in China.

To help our friends in introducing the paper, we will gladly send a few specimen copies to any who apply for them; or if a list of names is sent to us, we will mail a sample copy to each address without charge. Trial subscriptions for three months

will only cost 15c., and if friends send us ten names for trial subscriptions, they need only to send us \$1.00. Some friends order from a dozen to fifty copies to be sent to them monthly to distribute among poor Christians and others whom they wish to interest in the LORD'S work, whilst others provide for the sending of free copies to a number of Y.M.C.A. and Y.W.C.A. reading rooms. In all such cases we are glad to co-operate with our friends by sending the papers at very low prices.

Gleanings from Mr. Stevenson's Letters.

APRIL 13TH.—MR. AND MRS. BALLER left Gan-k'ing on Wednesday, and are coming to us by native boat.

YESTERDAY Mr. Gustafson was married to Miss Freda Anderson, and Mr. Rydberg to Miss Nordstrom.

ON the same day we had the pleasure of welcoming Mr. and Mrs. Duncan Kay with their children, Mr. Linder and Miss Kumm, who arrived from England.

MRS. DR. DOUTHWAITE was confined of a daughter yesterday morning, and both are doing well.

April 20th.—We were greatly delighted on Tuesday the 17th inst. to welcome Mr. and Mrs. Taylor and Miss Guinness; also Miss Van Lear from the North American Council.

ON the 17th Mr. and Mrs. Duncan Kay, with their children, and Mr. Linder, left for Tien-tsin en route for Shan-si.

MR. C. T. FISHE has joined the China Council, and will remain permanently in Shanghai to take charge of the ever-increasing work in connection with the arrival and departure of Missionaries, etc.

You will be interested to learn that we have received promise of £1,000 for the erection of much-needed business premises in Shanghai.

THE Council has decided to ask Mr. William Cooper definitely to assist me in the work in which I am engaged here.



A CHINESE RIVER SCENE.

The Plague in China.

THE plague which is at present claiming large numbers of victims in Canton and the neighbourhood, and in Hong-Kong appears to be the same in character as that which haunts some of the low-lying valleys of Yun-nan, and has more than once been epidemic in certain parts of that province. The onset of the disease is shown by the appearance of one or more red blotches on the skin (some describe them as moveable buboes lying under the skin), usually under the armpits or in the groin. The patient is seized with great

weakness, followed in a few hours by terrible aching throughout the body; delirium soon comes on, and in nine cases out of ten the result is fatal. Sometimes the patient seems suddenly to be relieved from pain, and says that except for weakness he feels almost well. This is always accepted as a fatal sign. The pains return in about two hours and the patient soon dies.

The natives say that the rats are the first to die of the plague, and that the fowls, pigs and other

animals usually follow, man often being the last attacked. We have, ourselves, seen large villages, which at one time had been entirely deserted when the pestilence began to manifest itself among the animals. The theory as to the origin of the disease held by some Roman Catholic Missionaries in Yun-nan, is that a poisonous emanation from the earth, gradually increases in depth, and involves the various animals in destruction in the order of their nearness to the ground.

Editorial Notes.

THE TRAINING CLASSES which have been held in the offices of the Mission during the past few months have now been discontinued for the summer. As we look backward, our hearts are full of praise to God for the manifest favour which He has shown towards this effort to help those who are seeking to prepare for Christian service among the heathen. The classes have been well attended and much appreciated by the students, and the warm thanks of the Mission are given to Rev. H. M. Parsons, D.D., Rev. John Neil, B.A., Rev. T. C. DesBarres, M.A., Rev. F. H. DuVernet, M.A., and Rev. Elmore Harris, B.A., who have most willingly given their services as Bible teachers.

The prayer meetings for China, which are held in the Mission Home, 632 Church Street, Toronto, every Friday evening, continue to be

very well attended, although some of our friends are usually away for a time during the heat of the summer. We are well assured that the success of the work, and the welfare of the workers, both native and foreign, in China, depends quite as much upon the prayers as upon the gifts of the LORD'S people; and because of this, we are greatly encouraged as we see the growth of this prayer meeting, and the establishment of other gatherings for prayer in connection with the Prayer Union.

The C.I.M. Prayer Union has been established more than a year, and its membership now numbers over 620. We praise God for much prayer that is going up from these friends day by day, and bringing down God's blessing upon the work in China and at home. We desire to greet each one of our fellow-members most heartily in the LORD, to thank them for

their loving and prayerful interest in the work of the Mission, and to urge them yet more earnestly to pray for blessing upon the present work, and for many more labourers to be sent out.

Letters just received from Shanghai tell us that Mr. Wm. Horne, of Toronto, and Miss Hattie Turner, of Hamilton, were united in marriage at the Cathedral, Shanghai, on May 30th. It has been decided that Mr. and Mrs. Horne shall take charge of the important work at Yuh-shan, in Kiang-si, and we trust that our readers will pray for rich blessing from God to rest upon the united lives and work.

Mr. and Mrs. Geo. Duff left Shanghai on June 2nd in the steamer *Sikh*, of the Northern Pacific Co., for Tacoma, and we were daily expecting their arrival in Toronto for over a week. On the 6th inst., however, we heard by telegram that they are detained at Livingstone, Montana, on account of the railroad strike.

The Bible Carriage of the "Faith Mission of Canada" has again been equipped for service in the villages and small towns of Ontario. Mr. Rodger, the superintendent, started out with the carriage on the 7th inst., travelling round the western end of Lake Ontario, via Hamilton and St. Catharines, to Niagara-on-the-Lake, where he will remain during the Bible Conference, from July 12th to 18th.

It has been arranged for some of the candidates of the Mission to travel and work with Mr. Rodger, and we trust that much blessing may rest both upon the meetings held and upon the scattering of Bibles and Christian literature.

The friends of the C. I. M. living in places through which the carriage will pass may be glad to know that a full assortment of our publications, and a large variety of Christian books and tracts, may be obtained at the carriage.

Dr. Wm. J. Erdman, late of Asheville, North Carolina, and now of Germantown, Pa., has been with us in the Mission Home for the past two weeks, instructing our candidates in the word of God, and giving Bible

readings to gatherings of our friends. We have esteemed it a precious privilege to have our beloved brother with us, and have been blessed and refreshed by his presence and ministry. We are glad to say that we have the hope of seeing Dr. Erdman here again before long, as he has consented to give some lectures, in the coming winter, before the students of the new Missionary Training Institute.

We had the joy of welcoming to the Home, upon July 7th, our much-esteemed friends, Rev. and Mrs. Geo. C. Needham. On account of the shortness of their stay, and because of appointments elsewhere in the city, we were not able to arrange for these friends to give any readings in the Home. We hope, however, at a later time, when Mr. and Mrs. Needham are again with us, to have the privilege of doing this.

A large number of candidates are at present in correspondence with the Mission. Some of these are now in the Mission Home at Toronto, and others will be coming to us very soon. Three young ladies and five young men are accepted for service, and are preparing to go forward to China in the near future, if the Lord will. One of these is already in England, and three others, whose relatives reside in Great Britain, will probably cross the Atlantic before the close of the present month. We trust that in the early fall these four may join parties sent out from England, and proceed to China by way of the Suez Canal. As the Lord provides the Missionaries and the funds for their passage and outfit, we hope to send out other parties during the fall, by way of the shorter route across the Pacific.

A Missionary Book Depot has been established in connection with their press, at No. 8 Lombard Street, Toronto, by Messrs. Arbuthnot Bros. & Co., the printers of CHINA'S MILLIONS. It is the purpose of the firm to keep in stock only such literature of a missionary character as they can personally recommend.

Friends of the Mission who may be in the city will now be able to obtain any of our publications at this depot, as well as at the Mission offices.

Our Illustrations.

The island of Hong kong lies close to the coast of the Chinese province of Kwangtung, and the space between the two forms one of the finest deep water harbours in the world. The island is nine miles long, eight miles wide, and twenty-six miles in circumference. It consists, for the most part, of steep hills, and there is but little land available for culture. The highest point in the island, called Victoria Peak, rises to a height of 1,825 feet above sea level. This island was ceded by China to Great Britain in August, 1842, when peace was concluded by the treaty of Nan-kin. The city of Victoria lies on the north of the island, and seems to cling to the sides of the mountain. The Godowns, or warehouses, connected with the docks, form a first line above the water's edge, as shown in our picture (page 82). Behind these there is a large native quarter, intersected by the main street, where are to be found elegant foreign hotels and many foreign stores. Behind and above this street, and dotted over the mountain side for three miles, are many foreign residences. A cable railway has recently been built to connect the city with the hills, and many merchants and officials have built houses near the summit of the Peak, in order to escape from the great heat of the city in the summer season. In the foreground of the picture is to be seen one of the light sedan chairs with its two bearers. These chairs and the jinrickshas are used instead of cabs in Hong kong and other parts of the far East.

A river scene (page 93) is fairly suggestive of the beauties of the scenery along the Chinese rivers. The figure in the foreground illustrates one mode of transport used in China. In the west particularly, very heavy loads of tea,

salt, silk, etc., are carried on men's backs in the manner here shown. On the heavy mountain ascents lying between Sz-chuen and Yun-nan, long files of men are passed at intervals, each of them carrying over 200 pounds weight of rock salt on his back. They make short stages of eight or ten miles a day, and so carry these heavy loads for several weeks before reaching their destination.

The picture of a Min-kia woman and her granddaughter on page 88 is reduced from a photograph taken at Ta-li Fu by Mr. Jensen, a Danish gentleman in the Chinese Government service, who was engaged for some years in telegraph construction in Yun-nan. We are indebted to Mr. Jensen for the privilege of reproducing this and several other photographs for CHINA'S MILLIONS.

To Our Readers.

Please notify us at once if you change your address.

If CHINA'S MILLIONS fails to reach you regularly, please let us know.

We are now dating new subscriptions July, but can supply the back numbers since January, if they are ordered.

We will gladly send a specimen copy free to each person whose name and address is sent to us for this purpose.

We expect shortly a consignment of Miss Marston's new book on Thibet, "The Great Closed Land," (see review in our June issue). We will receive orders for this now, and fill them as

soon as the books come to hand. The prices are 50c. and 75c. post free, according to binding.

MISSIONARY PHOTOGRAPHS.

Cabinet Photos of Rev. J. Hudson Taylor, taken in New York, February, 1894. Price 50c. each.

Cabinet Photos of Miss Geraldine Guinness, taken in Toronto, March, 1894. Price 50c. each.

12 x 10 in. Photos of group of General Council members, taken at the Mission Home, Toronto, March, 1894. Price 60c. each.

12 x 10 in. Photos of Missionary group, taken at Vancouver on the day of sailing, in February, 1894. Price 60c. each.

Photos of most of our Missionaries may also be had at from 25c. to 50c. each.

Post free from the offices of the Mission at prices named.

MAILS FOR CHINA.

A sufficient address for all Missionaries of the C. I. M. is: China Inland Mission, Shanghai, China.

The principal ports on the China coast, including Shanghai, are in the universal postal union, and the postal rates from the United States and Canada are:

Letters, per $\frac{1}{2}$ oz. 5c.
Newspapers and Books, per 2 oz. 1c.
Post Cards, each 2c.

Mails for China will leave San Francisco July 26th, August 7th, 16th and 28th. Vancouver August 6th and 27th.

Letters from the Eastern States and Provinces should be posted about a week before these dates to allow for the overland journey.

CHINA'S MILLIONS

The Anointing of the Holy Ghost.

BY WALTER B. SLOAN.

LAST month we referred to the work of the HOLY SPIRIT in regeneration, that great act in which GOD changes the whole attitude of our hearts from the condition of rebellion and enmity towards Him into that of reconciliation and sonship. We would now direct attention to the HOLY SPIRIT as He dwells in, and rests upon, the child of GOD, that aspect of the SPIRIT's presence in the Christian of which the Apostle John writes when he says, "But ye have an unction from the HOLY ONE, and ye know all things" (1 John ii. 20).

In Ex. xxx. 22-23, we have GOD's instructions to Moses for the compounding of the "holy anointing oil," and also His explicit directions as to the use that was to be made of it. The tabernacle and all its vessels, also Aaron and his sons, were to be anointed; and then came the clear injunction—

"UPON MAN'S FLESH SHALL IT NOT BE POURED."

We learn from Heb. ix. 21 that the tabernacle and all the vessels of the ministry were to be sprinkled with blood. Again, from Ex. xxix. 21, we see that blood from the altar must be sprinkled upon Aaron and his sons ere this anointing oil could be put upon them. If any man made any oil like this, or if anyone put it upon a stranger, he was to be cut off from amongst the people. Do we ask, Why was GOD so particular as to the use of the anointing oil; and why was the judgment threatened against the misuse of it so severe? The answer is, Because it represents the HOLY SPIRIT in His most holy and sacred work as He dwells in and rests upon the children of GOD; and, as the conditions of His thus dwelling in us are unchangeable and incapable of accommodation to any human desire or thought, even so in the type the strictness of GOD's requirements and His abhorrence of any departure from them must be set forth.

We shall have occasion to refer again to the teaching of this type; meantime let us keep in remembrance the great foundation fact that the anointing oil can only be placed where the blood already is, and the counter truth, that upon the flesh of man it shall not be poured.

In order more fully to understand the different aspects of GOD's presence dwelling in us let us now turn from the anointing oil—which was a detail in connection with the tabernacle and the preparation of the priests for service—to the tabernacle itself as a whole. We find in Ex. xxv. 1-9 that GOD Himself clearly instructed Moses regarding the different materials necessary for the tabernacle and its furniture and the vessels of the ministry; there was no room for any human choice or preference. Again, as to the form that everything was to take; it must be, in every detail, according to the pattern that GOD had showed to Moses on the Mount; he was not permitted, even in the smallest particular, to use his own judgment, or to be guided by his own experience. Then, as to the construction of the tabernacle, and

all that it was to contain. The material had been offered by the people as GOD directed, and Moses had been instructed by GOD as to the pattern of the tent, and as to the size and style of all its furniture; surely now he may proceed himself to have the work carried out? No, GOD must prepare by the presence of His SPIRIT a man to lead in the execution of the work, and others to help in the completion of all the details. See Ex. xxxi. 1-6.

And now the tabernacle is finished—"So Moses finished the work" (Ex. xl. 33)—and all has been done with materials chosen by GOD; everything is according to GOD's pattern; the work has been accomplished by GOD-inspired workmen; and yet all is incomplete. It is perfect as to workmanship in a sense which could never apply to anything merely human; for it is GOD's work through human instrumentality. But a tabernacle is a dwelling-place, and only the actual coming of the presence and glory of GOD to dwell within it can be its final consummation and glory, even although, as we have already seen, every detail of its construction was so full of His presence. So we read in Ex. xl. 34-38 that the glory of the LORD filled the tabernacle, and Moses could not enter in because the glory of the LORD had filled it.

We find in the person and life of the LORD JESUS

A STRIKING EXAMPLE AND ILLUSTRATION

of all that is contained in the anointing of the SPIRIT. From Luke i. 35, we see how distinctly His earthly life from its very commencement was through the operation of the HOLY SPIRIT; and we cannot think of the early years of His life, when He "increased in wisdom and stature, and in favour with GOD and man," as being lived apart from the presence of the HOLY SPIRIT. But, at the opening of His more public ministry of witness to men, which reached its climax in the crucifixion, we read that "the HOLY GHOST descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased" (Luke iii. 22). In evident reference to this event, the Apostle Peter, speaking to the company assembled in Cornelius's house, called attention to the fact that "GOD anointed JESUS of Nazareth with the HOLY GHOST and with power: who went about doing good, and healing all that were oppressed of the devil; for GOD was with Him" (Acts x. 38). We have only the briefest records of our LORD's life on earth previous to the day when He was thus anointed; but this very fact goes to show us how the character of His life was changed by it. His life had always been absolutely holy, and in that sense there could be no change; but up till this time it was possible for Him to be unknown, save to the quiet circle in and around Nazareth, where so many years of His earthly life were spent. As the HOLY GHOST came upon Him there was a witness from GOD to men concerning Him, as the beloved Son, that at once placed Him in an outstanding

position, the attention of all being called to Him. And, as His life went on under the anointing, His ministry was manifest in its results, so that it could not be hid; and we learn the deep, inner secret of these new manifestations of power from the words already quoted, namely, "God was with Him."

In the Gospel of John we are sometimes graciously permitted to see something of the inner life of the SON of GOD, as, under the anointing of the SPIRIT, He walked on earth in fellowship with His FATHER. It will be sufficient for us here to refer to one passage (John v. 19, 20), where the LORD reveals to us His attitude toward God in the words "The SON can do nothing of Himself;" and continuing, He tells us of the FATHER's relationship with Him in the words "The FATHER loveth the SON, and showeth Him all things that Himself doeth: and He will show Him greater works than these, that ye may marvel." The other Gospels are more occupied with the outward events of this anointed ministry in its relation to the world around Him.

Now let us think of the characteristics of this anointing in reference to ourselves.

We are the children of GOD; but some of us seem hardly to be known as such. Under the anointing it will be impossible for us, in this sense, to be hid; the presence of God possessing us through the fulness of His SPIRIT will be manifest to others in such a way that they will quickly know in meeting with us that we are the children of God. Our ministry will not be one simply of outward activity, but through all the outward activity

there will be the moving of God's power, the results of the Divine working being made manifest in our varied ministries. And, as matter of experience, we shall find an escape from our natural self-consciousness in the realization of God's presence dwelling in our hearts. Occupation with the LORD by faith and in love will supplant, in the most blessed way, the old habit of communing with ourselves.

On what conditions can this anointing be received? We have already referred to the fact that the anointing oil was only placed where the blood was, and never poured upon the flesh of man. The HOLY SPIRIT comes to the natural man to convince of sin, of righteousness, and of judgment; but, when the LORD speaks to us of the SPIRIT coming in His fulness to dwell in us and to manifest within us the presence of the SON and of the FATHER, He says concerning Him—"Whom the world cannot receive." The conditions of His so coming are set before us in John xiv. 15 (R.V.), and they are these, that we *love* Him and *keep His commandments*. We must be prepared to take our place where God has put us in identifying us with CHRIST, signing with our own hands the death-warrant that is written in CHRIST upon our fleshly life (Gal. v. 24). As obedient children we may then look up with expectation to our heavenly FATHER, who waits to give His HOLY SPIRIT to "them that ask Him" (Luke ix. 13).

It is only as we abide under the anointing that we can "know all things;" and it is only as we testify to that which we know that our witness will be powerful to others.

"A New Thing."

AN ADDRESS AT THE ANNUAL MEETING BY THE REV. W. W. CASSELS, B.A.

IT is my burning desire that the result of this meeting should be very definite. I long to stir up your minds to live and labour and pray in the future as we have never done before in this glorious work.

But, before looking out upon the future, it is right that one who has only just arrived from the field should first retrace the past, so that recalling the "hitherto"s of God's great goodness, and praising Him for what He has already done, we may be stimulated to lay hold of the "henceforth"s of His glorious promises, and go forth with fresh faith to the work which still lies before us.

At the beginning of our meeting it is well to get low down in the dust before God. Looking back over the mission year, how much, alas, we see of frailty and failure! And, personally, how could I speak of the failures of the period of over nine years that I look back upon to-day? But we are here to-night to rejoice in the "hitherto" of God's *pardon*ing mercy, and to cry with Moses of old (Numbers xiv. 19, marg.): "Thou hast forgiven this people . . . hitherto." and so we raise our Hallelujah to God, crying: "Bless the LORD, O my soul . . . Who forgiveth all thine iniquities!"

But next there is the *hitherto of blessing*. God has blessed us as a Mission—you were hearing of it this afternoon; He has blessed our leaders; He has blessed our organisation; and I should be robbing God of His glory if I did not testify that He has been blessing me

as an individual during this period of nine or ten years. He has been revealing Himself to me in His dying love, in His risen power, in His interceding grace, as Head of the Church, as the Giver of the Holy Ghost, as the COMING ONE for Whom we long and wait and cry; and so our thanksgiving goes up to our God as we cry with the children of Joseph (Josh. xvii. 14), "The LORD hath blessed me hitherto."

Again, "There is the *hitherto of helping*—that grand "Eben-ezer" (1 Sam. vii. 12). which has always been one of the watchwords of our Mission: "Hitherto hath the LORD helped us." You have heard to-day how low the death-rate has been during the past year. You have heard how help has been given in the matter of funds. You have heard of the increase in the number baptised. In all these matters the LORD has helped us. And if I may speak of myself should I have a different tale to tell? Very far from it. During these nine odd years I cannot remember that I have been confined to bed for one single day. I have travelled thousands of miles, and not one hair of my head has been hurt. And if you ask about the matter of provision, here again God has done exceeding abundantly—not one good thing has failed. I wonder if I may stop to draw back the curtain for a moment that God may be glorified. Take one instance. Suppose you were just about to be married, and suddenly you were robbed of your silver and the greater part of your

clothing. You would consider yourself in rather an uncomfortable predicament. But supposing that very night you received a cheque in a most unusual and exceptional manner, sent off weeks before, would you not say that God was taking care of you, and perhaps wanting to provide for you that new outfit, on such an occasion, which you had denied yourself? That, at any rate, is what we said. Or again suppose that your funds had come to an end and from day to day you cast yourself upon the LORD with prayer and fasting, with a God given confidence and holy joy, no one but He knowing your circumstances; and suppose that the day before some special amount had to be met you received the exact sum put in to your hands in a most exceptional manner, would not a thrill of gratitude go through you as you recognised God's hand? That at any rate was the case with me. If time allowed to speak of the "hitherto" of *leading*, I should have to cry with David (2 Sam. vii. 18) "Who am I . . . that Thou hast brought me hitherto?" I know of nothing more precious and comforting than to feel that one is being led by God in all one's ways.

But I must pass on, for I want to speak of the *hitherto of God's working*. "My FATHER worketh hitherto, and I work," said the LORD JESUS (John v. 17). I want to tell you something about God's working. He is the worker His is the work. Let that "His" be put in big capitals, and all other personal pronouns kept far away from it.

It was in the early spring of 1888 that, after some preliminary visits to the district, we settled down in the north-east of the province of Si-ch'uen of which Mr. Beauchamp told you something this afternoon; and now, looking back over these six years, has the LORD been working? He has indeed. During this period He has given me the privilege of baptising about 100 converts from pure heathenism, where before there was not a single witness for God. Half our converts are in the country; let us visit one or two of their centres.

Here is one of these centres, known as

"THOUSAND BUDDHAS CLIFF,"

a village on one side of which rises a magnificent amphitheatre of hills, on the other runs a little river, spanned by one of those bridges for which Si-ch'uen is famous. The senior Christian here was originally a strict Buddhist. When first a Scripture portion was put into his hands, tearing it leaf by leaf he burnt it in the fire. But soon another fire was seen in that courtyard; the Truth had found its way to his heart; so, gathering together all the paraphernalia of his idolatry, he put them together into the flames. Now eight members of his clan have been converted, besides two or three others; and every Sunday some twenty meet together there for Christian worship.

The last I baptised was the landlady of the principal inn in the place. First she gave up opium, then idolatry, then Sunday trading. She had never before been ten miles from her village, but she tramped the forty miles on her little feet to receive baptism the Sunday before I left.

Ten miles from this we have another group of eight Christians who meet together Sunday by Sunday in the house of one of them; and notwithstanding having suffered a most bitter persecution are standing firm together.

Here, again, is the

"HUNDRED TEMPLES MARKET."

The leading Christian once was one of the most wicked men in a very wicked district. Now he is a noble Christian, who has been used to bring in all the members of his own family, and others besides.

But now I want to say a word about the future. Are we going to be satisfied with the past? I wish that those burning words of Dr. Pierson's which were read to us this afternoon could be engraven upon all our hearts. We have nothing to be satisfied about in the past. Whilst we thank God for all He has done, let us remember we have not experienced half of what He wants to do for us. There is a word upon my heart to-day which tells us something of God's purpose. It is in Isaiah xliii. 18, 19. "Remember ye not the former things, neither consider the things of old; behold, I will do a new thing." That is what God purposes for us; something much better, something far greater, altogether "a new thing." Shall we not enter into His blessed purpose and go forth strong in His grace to the new things which He has for us? We rejoice in the Acts of the Apostles and what was done then. But the Acts of the Apostles is the "History of Beginnings," as it is termed; and God's promise to His Church is: "I will do better unto you than at your beginnings" (Ezek. xxxvi. 11). He keeps the good wine until last.

God wants to do a new thing for us—but it may be that we are hindering Him, for His promises are conditional. Now what are the conditions given to us in this forty-third chapter of Isaiah? Will you look at the passage? "But," He says (ver. 22), thou hast not called upon Me, O Jacob: but thou hast been weary of Me, O Israel." Alas! we have not fully stirred up ourselves to take hold of God in prayer. Sir George Williams said this afternoon that we must

"ADVANCE UPON OUR KNEES."

I would re-echo the words again and again:

We must advance upon our knees. There must be a fresh taking hold of God in prayer. Do you think that our converts do not want prayer? I have told you some bright things about them. But do you think that the devil has packed up and gone off somewhere else? Do you think that the flesh never lusts against the spirit in them? Do you think the world has no inducements or enticements for them? I plead for prayer. I thank God this Mission lives upon prayer. But I say, God *will do*

a new thing for us when there is a new spirit of prayer amongst us.

There is another hindrance. Look again at that passage and you will see, in the 23rd and 24th verses, that God was complaining that His people did not bring in the sacrifices. My brothers and sisters, how many of us are hindering God by refusing to yield to Him what is His? Ah! it is an awful thing to rob God (Mal. iii. 8). It may be that there are those here to-night who are keeping back themselves: God wants *you* my brother; God wants *you*, my sister. Will you yield yourself to Him? "The MASTER is come, and calleth for thee," "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." Or it may be that there are those who are keeping back their children or others whom God is wanting. Will you yield them to Him to-night? God *will do a new thing when there is a new spirit of consecration amongst us.*

Or again, it may be that there are talents of various kinds that God is wanting. There are jewels, there is finery, there is a balance at the bank which God is wanting, and which has hitherto been refused.

I very specially commend this promise to you; and I will tell you why. Because *I have proved it.* At the beginning of the last Chinese new year we determined to prove the LORD about it. We brought Him His Word and asked Him to do a new thing in our district; and, lest our prayers should become vague, we came with definite requests. We asked God to double our native church, and to save many of the relatives of our Christians during the year. He did it, He did it gloriously, as I could show you, did time permit.

Now let us put God to the proof. He desires to do a new thing for us. Shall we be content with some eight hundred converts baptised next year? God can double the number throughout the whole Mission as He has doubled it in one station; He can put a double portion of His SPIRIT upon all our native Christians. Shall we not prove Him? Shall we not bring all the tithes into the store-house and prove Him if He will not pour us down such a blessing that there shall not be room to receive it?

The Shans, of South-West Yun-nan.

THE origin of the Shans is lost in obscurity, but there is much in favour of the theory of Terrien De Lacouperie that the ancestors of this family, which he believes includes almost all the non-Chinese tribes in southern China, came originally from the Kiau-long mountains, which separate north-eastern Sz-chuen from Shen-si and Hu-peh. During the six hundred years preceding the Christian era these people were gradually driven southward by the more war-like northern immigrants, whose descendants now constitute the Chinese race. Burmese records mentioned by Mr. Holt Hallett show that invaders from China, who were doubtless Shans, were spreading southward down the valley of the Irrawaddy, and driving the original inhabitants of Burma before them at a period before the building of the town of Old Pagan (B.C. 523); and Mr. Ney

Elias, in searching the archives of the Shan kingdoms, found that the town of Mone was founded B.C. 519, Theinni B.C. 441 and Theebo B.C. 423. These three places—marked on the map, to the east of Mandalay—are still centres of Shan States which are now under the protection of Great Britain. These records show conclusively that the country lying to the north-east of these towns, and including the south-western portion of Yun-nan, must have been crossed and occupied by the Shans at a still earlier period.

The people now known as Shans form a large proportion of the inhabitants of Upper Burma, and colonies of them are also to be found in Lower Burma, even as far south as the sea coast near Rangoon. Several Shan States lying to the north of Siam are tributary to that country. To the west of the Salween River are the

states subject to Britain. Between the Salween and the Mekong or Cambodia Rivers are the independent Shan States, whilst to the north are a number of small states subject to China, and now included in the official map of the Empire as forming part of the province of Yun-nan.

These numerous states are the remains of a great Shan empire, which gradually rose to power under the title of "Mau" from the sixth to the thirteenth centuries, and which embraced not only this territory, but also many of the surrounding principalities; even the district of Tali in Yunnan having yielded its allegiance to the Mau kingdom before it was annexed to China in the thirteenth century.

The name "Shan" is Burmese. The people call themselves "Tai." The tribes are independent of each other, and are ruled by hereditary Chao-fa (the Tsaw-bwa of the Burmese records) or chieftains, who are given Chinese titles in addition to their own, and are subject to the local Chinese officials, and particularly to the Intendant of the western circuit of Yun-nan, who resides at Tali-fu. The Paloungs, a small tribe, among whom are many clever blacksmiths, who travel over into Burma during the dry season to practice their trade, are closely allied to the Shans, though they speak Chinese

inverted cone to about a foot from the head. They have a skirt, usually of dark green or black cloth, the lower half of which is ornamented by sewing on strips of cloth of five different colours. A piece of very finely-worked silk embroidery is worn as an upper skirt by the wives and daughters of the Chao-fa. Their jacket is short and close-fitting, and is fastened at the throat by a massive silver clasp, and smaller clasps are often continued down the front of the garment in place of buttons. Delicate little ear-rings of silver are often worn by the men, whilst the women wear cones of amber, jade, silver or gold, as thick as an ordinary cigar and about an inch long, thrust through a hole in the pendant ear lobe. The Shan men in the southern states have a very large hole made in the ear, and I have often seen them and the Kachins wearing a section of bamboo, in size and shape precisely like a small napkin ring, embedded in the ear lobe. The women wear on their wrists very large bracelets of hollow silver tube, often more than an inch in diameter. The *reposee* work on these and other ornaments is often very well executed.

Until the last thirty years opium smoking was practically unknown among them, but their contact with the Chinese has led many of the young men of this generation to commence the evil habit. I have heard some of the older men in a village lamenting the decay of their young men through indulgence in opium.

The Shan language is alphabetic, having a character similar to the Burmese. It has nine tones, and as no marks are put to the characters in books to indicate the tones, the Shans themselves often have to guess at the meaning of a word. For a long term of years Rev. J. N. Cushing, D.D., of the American Baptist Missionary Union, has laboured for the southern Shans. He has succeeded in translating the whole of the Bible into that language, and has also translated other books and written a number of tracts for the Shans. Rev. M. B. Kirkpatrick, M.D., late of the Philadelphia Medical Mission, and his wife are now working for the Shans in the Theebo district, and there are several other workers of the same Society among the Southern and Burmese Shans. The Chinese Shans have never had a Missionary working amongst them, though many of them who have emigrated to northern Burma have heard the Gospel from the Missionaries at Bhamo. They are ardent Buddhists, but many of them also worship "nats" or demons. It is not uncommon to see a Shan woman burning incense at the foot of a tree, in order to propitiate the demon who is supposed to dwell there. In travelling through the Chinese Shan district in 1886, I had the opportunity of spending some weeks among their villages, and becoming acquainted with some of the people. Whilst trying to learn a little of their language from some of the village elders who spoke Chinese, I was more than once asked to stay and settle among them, and teach them the Gospel. This request may have been made out of courtesy, or from interested motives, but I believe nevertheless that faithful and earnest men and women might live and work among them without any extraordinary difficulty, and God would give blessing among the Shans as among other peoples. One great advantage to those who may commence work among the Shans of south-west Yunnan is found in the fact that the Bible and some Christian literature is already translated into the southern Shan vernacular, and it is probable that a very moderate number of modifications will render these results of immense labour, available for the northern Shans also. "Pray ye therefore the LORD of the harvest, that *He* will send forth labourers into His harvest."

F. A. S.



GROUP OF NORTHERN SHANS.

much more generally than any other members of the race. The Shans are a peaceable and industrious people in the north, where they occupy the valleys and pursue agriculture, whilst the predatory Kachins dwell in the surrounding hills. Still further south the Shans occupy the whole country, whilst in the Burman border they inhabit the hills, and the Burmese dwell in the plains.

The dress of the Shan women is very picturesque. They wear a black turban (see illustration) which rises in widening circles like an

Gathering at Ping-yao, Shan-si.

THE city of Ping-yao, which is situated about sixty-five miles due south from the Capital, is the centre of a large district, and is itself a place of much commercial importance. It is the home of most of the principal bankers, and the headquarters of many of the largest banks in the empire.

The walls of the city are about three and a half English miles round, and there is very little vacant ground in the space thus enclosed.

In this district, as in all the "great plain" of northern China, the travelling is done principally in rough springless carts, drawn by powerful mules, and in this way the Missionaries visit the various cities and market towns in their large parish. At a distance of about thirty English miles from Ping-yao, which distance the mule carts travel in one day, is the city of Kiao-heng. As yet there is only one church member in this

city, a man of the name of Wang, who gains his livelihood by selling cooked food on the streets. He was baptized by Mr. E. M. McBrier about two years ago.

Mr. and Mrs. Alex. R. Saunders have recently removed from T'ai-yuen Fu to Ping-yao, where Mr. Saunders will have charge of a large district, as well as the care of the city church. The following extracts from his diary will help our

readers to understand the present conditions of the work, and to pray for Mr. and Mrs. Saunders and the native Christians in the Ping-yao district.

April 1st. Accompanied by brother Kullgren, of the International Alliance Mission, I went to take the service in a village called Tong-keh-tsuen.

In this village there is only one baptized Christian, but several enquirers and others more or less interested. One of the enquirers here is a military B.A., and for several years the village elder; he has made a good confession of CHRIST in his village.

It may be interesting to have a summary of the church membership of this station since it was first opened in April, 1888. In all, twenty-eight have been baptized and five transferred from other churches, one has gone to heaven, three have been excluded from church fellowship, five are at present suspended from church fellowship, four have been transferred to other churches, and there are at present twenty in good standing on the church roll. Such is the present state of the church to which God has called us, and we ask you to pray earnestly that the twenty above-mentioned may remain true to the One who has called them out of death into life, and be the nucleus of a faithful and witnessing church on the Tai-yuen plain.

A goodly number, say twenty-five men, were at the service to-day. We shall be glad when we can have women at the LORD'S day service, but for the present we have no accommodation for them, the twenty-five men filling the small chapel.

April 20th. Preparation having been made for a large gathering of church members and enquirers, the examination of candidates was proceeded with, and of the twenty-one whose names were brought forward nineteen were accepted for baptism. After the baptism Mr. Hsu, the evangelist, made a stirring address on giving, and at four o'clock thirty-nine of us (three foreigners) sat down to the LORD'S Supper. After this service was over an opportunity was given to church members and enquirers to make contributions towards the church funds. Money and promises were given to the amount of nearly 27,000 cash, equal to about twenty gold dollars. This will cover a period of six months, as we have decided

that our collections shall be made half-yearly. This is much to praise God for in a young church of mostly poor members of the working class. One pleasing feature of the collection was that nearly all gave—some one hundred cash, and some one thousand.

In the evening we had a testimony meeting, led by Mr. Hsu, the evangelist, when several testified as to how God had delivered them from sickness, sin and the hands of their persecutors. One spoke of how some years ago he had been accused before the magistrate for not paying temple dues (which, as a Christian, he could not do), by a man who is now interested in the Gospel, and who attended the conference at this time.

Over ninety persons attended the conference, and were our guests during the three days; all of these are church members and enquirers. They came from seven different magisterial districts or counties. The conference proper lasted two days—Saturday and the LORD'S day—and I believe these were days of much blessing.

As you know, we have but recently come here, and this large ingathering of men has been in no sense a result of our efforts. Work was commenced here by Mr. Orr-Ewing just six years ago, and six months or more later he, was joined by Mr. Peat. In 1890 Mr. Orr-Ewing went home to England, and Mr. Peat continued the work alone for a year, when he was joined by Mrs. Peat, but six months after their marriage they moved to Sih-cheo, on the western hills, where they still are. A few months later Mr. McBrier was asked to move from Hong-Tong to take charge of the work at Ping-yao, and he remained there with four brethren of the Scandinavian Alliance until his return to America in the fall of 1892. Mr. Hsu, a native evangelist, has been in the district ever since the commencement of the work in 1888, and he has been much used of God, and to his efforts much of the present success is due. Some of the men now baptized were brought to the LORD through the local work at Ping-yao, and others through the opium refuges in other cities. Some first became enquirers as far back as when Mr. Orr-Ewing was here, and others at different periods between that time and this.

Among those who were baptized was Shitsuen-

chi, thirty-one years of age, a native of the village of Tong-keh-tsuen, who broke off opium a year ago at Ping-yao, and since then has shown considerable change of life in his own village. One fellow-villager said to the evangelist that he believed there must be something in the Jesus religion if it could work such a change in a man as it had done in Shi-tshen-chi.

Liuh-chang, forty-eight years of age, is from a village thirty-five li distant, and had years before entered several sects of religionists, seeking peace, but found no way of peace till he read the Chinese translation of "Christy's Old Organ," and became interested in the Truth—Jesus. He has been an enquirer over two years, and has been regular in his observance of the LORD'S day, for which he has been often reproved by his fellow-villagers, on the ground that he was a poor man and could not afford to spend one day in seven in idleness. He has never smoked opium, and has not been connected with any religious sect for twenty years.

U-sheo-luh, thirty-five years of age, is an assistant to Elder Chang in the Kiao Opium Refuge. An interesting discussion took place about this candidate in the church meeting, that, repeated, may not be without interest when the opium question has come so much to the front. Kiaoch'eng is a district famous for the growth of opium, and every candidate from that place was carefully questioned on that matter. In a series of questions put by church members it came out that this candidate was the eldest in the family—father dead, but mother at home with a younger brother who tilled the family land. He was asked if opium was grown upon that land, and he replied that formerly it had been, *i.e.*, up to that year. He was then asked if he (although not now living at home) still shared in the profits of the land, and on his replying that he did, the church unanimously decided that his baptism be put off till a future time, when he could definitely say whether opium was grown or not. It afterwards turned out that he had not been quite clear in his statements, for he had urged his mother and brother not to grow opium, and said that if they persisted in growing it he must cut off his connection with it. Having made this statement, it was decided to baptize him.

Memorial Presented to the Royal Commission on Opium.

BY BRITISH MISSIONARIES IN CHINA OF TWENTY-FIVE OR MORE YEARS' STANDING.

WE, the undersigned British Missionaries representing different Societies labouring in nearly every province of China, and having all of us had for many years abundant opportunities of observing the effects of opium-smoking upon the Chinese people, beg to lay before the Royal Commission on Opium the following statement of facts in reference to this question:

(1) We believe it to be a fact established beyond possibility of reasonable doubt that the consumption of opium in China is exerting a distinctly deteriorating effect upon the Chinese people, physically, socially and morally. Statements to this effect have been repeatedly made in Blue Books and other official documents, on the authority of British officials of high standing, and they are entirely corroborated by our own personal observation. The Protestant Missionary body in China has twice, by its representatives assembled in Conference, and including men of various nationalities and of many different Churches, unanimously passed resolutions condemning emphatically the use of opium by the Chinese for other than medicinal purposes, and deploring the connection of Great Britain with the opium trade. (See "The Records of the Missionary Conference held at Shanghai," 1877, and Ditto, 1890.)

(2) It is a fact which cannot be reasonably disputed that the conscience of the Chinese people as a whole is distinctly opposed to the opium habit. It is continually classed in common conversation, and in books, with fornication and gambling. Sir Rutherford Alcock, sometime Her Majesty's Minister in China, when examined before a Committee of the House of Commons, spoke of "the universality of the belief among the Chinese that whenever a man takes to smoking opium, it will probably be the impoverishment and ruin of his family—a popular feeling which is universal, both amongst those who are addicted to it, who always consider themselves as moral criminals, and amongst those who abstain from it." (See Report, East India Finance, 1871 (363) Page 275. 5738.) We ourselves have never met with Chinamen who defended the practice as morally harmless, but we have heard it unsparingly condemned by the Chinese, times without number. The Missions with which we are respectively associated invariably refuse to admit opium smokers to Church membership, but in so doing they are only acting in accordance with the general sentiment of the Chinese, Christian and non-Christian alike, which always stigmatizes the habit of opium-smoking as vicious.

(3) It is a fact that the opium trade, though now no longer contraband, is

highly injurious not only to China, but also to the fair name of Great Britain. The past history and the present enormous extent of the opium trade with India produces, as we can testify from personal experience, suspicion and dislike in the minds of the Chinese people towards foreigners in general. On the other hand, the attitude of hostility towards opium, which foreign Missionaries are known to maintain, is approved and duly appreciated by the Chinese of all classes, as we have often found in our intercourse with the people.

(4) It is an indisputable fact that the opium imported from India is neither required for medicinal purposes in China nor generally used for these purposes, and hence we regard the importation as being wholly prejudicial to the well-being of the Chinese people.

In view of these facts the undersigned venture respectfully to express the earnest hope that the Royal Commissioners will embody in their Report a united recommendation to Her Majesty that the Indian Government should immediately restrict the Indian production of opium to the supply of what is needed for medicinal purposes in India and elsewhere. With our long and sad experience of the injurious effects of opium consumption on the Chinese people, we cannot but feel the gravest apprehensions as to what the effects of the opium habit in other lands are likely to be. We are quite aware that some medical and other testimony has been given in India, designed to show that the consumption of opium by the peoples of India is not accompanied

with the same disastrous consequences that we have all witnessed for ourselves in China, but we are glad to know that strong testimony has also been given in India of a contrary kind, for we are of opinion that a longer and wider range of experience will certainly show that opium is as injurious to all other races as it has been proved to be to the Chinese. Opium is rightly classed in England amongst dangerous poisons, and it is so regarded in other countries, and we cannot believe that what is a dangerous poison to the greater part of the human race, acts only as a harmless stimulant on other parts of the race. We are convinced that if ever the day should come when opium is as widely consumed in India as it is now in China, the result will be as lamentable there as we know it to be here.

In submitting this memorial, which we believe expresses the opinion of nearly every Protestant Missionary in China, without distinction of nation or Church, and of the whole native Protestant Christian Community, consisting now of several tens of thousands of persons, we beg to say that we are actuated by feelings of the deepest loyalty to Her Majesty the Empress of India, and by the most profound desire for the truest welfare of her Indian dominions, not less than by the desire to see the curse of opium removed from China. We hold as beyond all shadow of doubt the conviction that thrones and dominions are established by righteousness, and that any source of revenue, however large, that is morally indefensible, tends only in the end to the weakening of the Empire and the impoverishment of its resources.

(Signed)	J. S. BURDON,	Bishop of Victoria, Hongkong (1853).
"	G. E. MOULE,	Bishop of the Church of England in Mid-China (1858).
"	WM. MUIRHEAD,	Chairman, London Missionary Society, Shanghai (1847).
"	J. CHALMERS,	London Missionary Society, Hongkong (1852).
"	J. HUDSON TAYLOR, M.R.C.S.,	General Director China Inland Mission, Shanghai (1854).
"	GRIFFITH JOHN,	Chairman, London Missionary Society, Hankow (1855).
"	J. MACGOWAN,	London Missionary Society, Amoy (1860).
"	H. L. MACKENZIE,	Presbyterian Church of England Mission, Swatow (1860).
"	ARTHUR E. MOULE,	Archdeacon at Shanghai, Church Missionary Society (1861).
"	JOHN R. WOLFE,	Archdeacon Church Missionary Society, Foo-chow-foo (1862).
"	DAVID HILL,	Wesleyan Missionary Society, Chairman of Wu-chang District (1865).
"	EVAN BRYANT,	London Missionary Society, Peking (1866).
"	G. OWEN,	London Missionary Society, Peking (1866).
"	J. W. STEVENSON,	China Inland Mission, Shanghai (1866).
"	JAMES SADLER,	London Missionary Society, and Pastor of Union Church, Amoy (1867).

(The date of arrival in China is here added after each name.)

The China Inland Mission.

PROCEEDINGS AT THE TWENTY-EIGHTH ANNUAL MEETING, HELD ON TUESDAY, JUNE 12TH, 1894.

The Chair was taken by SIR GEORGE WILLIAMS.

Mr Robert Scott read Psalm lxxii., and the Rev. D. B. Hankin, of St. Judes, offered prayer.

The Chairman's Address.

IT is the finest privilege on earth to carry the Gospel, the Good News, the Glad Tidings, to those who have them not.

The greatest possible honour which can be given to any man or woman is to be an ambassador for CHRIST. Many of our dear friends have gone out commissioned, sent forth, helped, and blessed, and their messages have been with the power of the HOLY GHOST. We all rejoice before GOD to-day for the blessing given during the past year to the China Inland Mission in China. We are told that the baptisms are the largest number of any year since the formation of the Mission. That must be a great gratification, proving that the LORD the HOLY GHOST is using His servants to reach the Chinese heart. Verily—and we all know it—human nature is the same in China as in England. As in water "face answereth to face," so heart answereth to heart in China. What suits me suits the Chinaman. What I need the

Chinaman needs. He has the same nature. He is the son of the same FATHER, and needs the same Gospel; and when the conscience is enlightened he is troubled in very much the same way on account of sin. GOD the HOLY GHOST is verily with this Society, blessed be His Name. It has been said that the only way that an army belonging to the LORD JESUS CHRIST can make real advance is on its knees. That is the way. If it is to make real advance it must be on its knees; and I think that the China Inland Mission is especially a Mission of prayer. You, beloved friends, all co-operate. Many of you who do not go forth to China are rendering immense service to the Mission by your prayers. GOD help us to pray more for these dear Missionaries. The sufferings at times must be very great, but the consolation is great also. One by one these Chinamen of whose baptisms we hear were won.

MR. BROOMHALL'S ADDRESS.

OUR meetings this year are held later than usual. It was arranged that we should have them on the 5th June. This was in order that Mr. Taylor might have time after his arrival in China to send us a letter home; but when we found that the 5th June came in the week of the Jubilee Meetings of the Young Men's Christian Association, our meetings were postponed until to-day. We can hardly meet together with our beloved friend in the chair without an allusion to last week. There were then gathered in this great city delegates from Young Men's Christian Associations in Norway, Sweden, Denmark, Germany, New Zealand, China, America, and many other places, representing in all twenty-one nationalities, and about five thousand Associations, containing a membership of about half a million young men. Those here who have known something of this work will rejoice that our beloved friend has been spared to see the fruit of the labor of past years. In the providence of God the work which he was instrumental in beginning fifty years ago, and which unweariedly and generously he has sustained through all these years, has grown to a great and blessed work for the good of the young men of the world. I know that it has been his earnest desire for many years that these Associations should be the means whereby Missions abroad should be greatly helped, and from the ranks of these Associations we have had no small number of missionaries who are now in China. I have known our dear friend ever since I joined the Association forty-four years ago, and to me it is a joy which no words can express, that he has been permitted to see what his eyes have seen during the past week. I am sure that it is in the hearts of all here to rejoice in God's goodness in sparing him till now. This is the tenth year in succession that he has presided on the occasion of our Annual Meetings, and I trust that he may be spared yet to take the chair for many years to come.

During last year our total income was £32,178 14s. 6d., being an increase on the receipts in England of £7,682 10s. 10d. Of that amount there was given, for building purposes, £4,168 6s. 4d.. The income from Australia, China, and America was £8,001 7s. 2d. This was a decrease of £1,738 7s. 1d., so that the total increase of income for the past year was £5,944.

The new workers who entered China during 1893 were sixty-one; fifty joining the mission as members and eleven as associates. Of these, four were from Australia and five from America; leaving fifty-two from the United Kingdom and the Continent. The baptisms during the year numbered 821, being 148 more than in the preceding year. The stations and out-stations of the Mission now number 220. There are 366 native helpers. 105 of these are not supported by the Mission. The total number of communicants is 4,234, and the organized churches 134.

It will interest many here to know that of the 390 missionaries now in China who have gone out from England, there are thirty-two labouring at their own expense; there are eighty-seven supported entirely by friends, and sixteen partly supported; leaving 255 to be provided for entirely from the mission funds.* One friend supports five missionaries; three friends support two each; and thirty-nine friends support one each. In two cases two friends support one between them; so that fifty-two are thus kindly provided for. There are thirty-five others who are supported by Associations, or Sunday Schools, or particular Churches. That is a thing for which we are specially thankful. I hope that the day will come in connection with all missionary organizations when churches, and associations, and even families, will charge themselves with the entire cost of a missionary.

I should like, in closing my brief statement, to call your attention to some words spoken to us last year by Dr. Pierson—words in which he solemnly sought to lay upon our hearts the great and urgent need of the heathen world. We rejoice, to-day, and we do well to rejoice in what God has accomplished through His servants. It would not be a grateful thing if we failed to acknowledge His goodness with regard to the past; but we need always to be looking away from the past, never satisfied, looking to the vast work yet to be done, to the vast millions who have never yet been reached, and desiring that to these may be given the Gospel message.

Dr. Pierson said:

"It is the backward look that works harm. 'Forgetting those things which are behind, and reaching forth unto those things which are before,' and pressing forward—that is the only attitude for a missionary-spirited Christian; that is the only way to reach the goal, and to attain the prize." Then Dr. Pierson made a solemn and pathetic appeal to the whole Christian community of Great Britain, "to rise as one man, and covenant with ALMIGHTY GOD that the things which have been done shall be forgotten, that the past measure of consecration shall no longer be thought of as any adequate standard of devotion to the LORD'S work; that we will look, not at the few converts gathered, nor at the few stations established, nor at the few Bibles distributed, but at the immense territory that remains to be taken for GOD, the vast millions that remain to be evangelized, the deep darkness that prevails, and the terrible death-shade that hovers over so large a portion of the earth. If we really feel what the emergency is, what the crisis is, what are the needs of the heathen, and what the demands of our ascended LORD, we shall forget everything else but the onward, forward, upward movement. We shall feel that we have never made any sacrifice; that we have never given anything; and that thus far we have been trifling with the whole question of missions, instead of treating it with the dignity and with the appreciation which its importance positively deserves."

We have with us to-day our dear friend the Rev. Yung-King Yen, from China. It has been my great privilege to have him for some time as my guest. He has kindly come to this country to speak to us concerning that great evil of opium smoking, which brings so much sorrow and desolation to the people of China—an evil for which we as a people are so largely responsible. Our friend has spoken at the Anniversary Meetings of the Church Missionary Society, the Baptist Missionary Society, the Presbyterian, the London Missionary Society, the Wesleyan, and others, and we are very glad that he is able to be with us to-day. While you listen to his voice, I trust that you will resolve, God helping you, to do your share to bring to an end the connection of our country with that traffic which has inflicted such evil upon the people of his land. And, as you hear his voice, I should like another thought to be in your mind, and that is, the great need there is that we should pray that in China there may be raised up men like him to be the pastors and the teachers of the people of their own land. Oh! that there might be raised up in every part of China a mighty host of native evangelists, and native pastors, and native preachers, to go throughout the length and breadth of every province in China, and preach to their own countrymen the glorious tidings of God's love to them in the gift of His Son.

We have come to a very solemn crisis, and I believe that a great responsibility is laid upon the Church of God in this land now to arise and do its duty towards China in the matter of our opium trade. I fear what the issues may be if we fail to do this. We are here to-day to encourage ourselves in the evangelization of China, and this great opium evil stands before us as one of the mightiest obstacles to the spread of the Gospel in that land. Let it be taken away, and we may confidently expect greater blessing; it would be to China as the incoming of a great number of missionaries, as it would remove one of the causes of prejudice, and lead the people to look upon us in the future in a different light.

We have lately received from China a most important memorial on this question; it is signed by Bishop Burdon, Bishop Moule, Archdeacon Moule, Archdeacon Wolfe, Mr. Hudson Taylor, and others who have been in China for twenty-five years or longer. I commend that memorial to your attention; it ought to be enough to cause the Churches of this country to determine that our connection with this great iniquity shall be brought to an end.

The letter from Mr. Hudson Taylor, which appeared in last month's issue of CHINA'S MILLIONS, was then read to the meeting by Mr. W. B. Sloan.

FROM THE CHINESE STANDPOINT.

THE ADDRESS OF THE REV. YUNG-KING YEN, M.A.

DEAR Christian friends, I rejoice in taking part in this twenty-eighth Anniversary of the China Inland Mission; and thank the gentlemen of the Council for allowing me to speak on this platform. As a fellow-Christian worker, I must congratulate this Mission and its friends upon the greatness of its work, and the number of men which it has sent out during

the last twenty-eight years. In looking over the statistics, I find that it has about one-half as many missionaries as all other Missions put together.

As to the greatness of its work, quoting from the statistics of 1890, when there were forty-one Societies working in China, including the Bible Societies, I find that while the China Inland Mission is the twenty-third in order of

* The total number of Missionaries in connection with the Mission in December, 1893, including the wives of missionaries, was 456, and 118 associates.

establishment, its Chinese membership was the fifth in the list, showing that this Mission has made a far greater proportionate advance than any other Mission. Its contributions from the Chinese were also very great—twelfth in the order of the Missions. I thank God that so much work has been done by this Mission. It has been indeed a great power from the very beginning, and I am sure that it will go to the front of the battle all along the lines. Looking upon this work from a Chinaman's standpoint, I must thank all the friends who help it, because a great work is being done by it to lift the shade which has been over China for these many, many centuries.

I may say that this Mission has a nobility distinctively its own. Why do I say so? In the first place, they have gone to places where other Missions have not gone; they have occupied the most remote districts, far away from civilization, far away from European influence, at which letters from your country take four months to arrive, if not more. Then the missionaries of the China Inland Mission have in a peculiar way identified themselves with my people. They have adopted our ways of life; and although many other Missions now do the same, still they were the leaders in this respect. There is another thing which I mention. It was quoted in a paper in Shanghai soon after the riot last year that the Rev. J. Hudson Taylor does not wish his brethren to appeal to the foreign Consuls for protection; that in case of need they are to appeal to the native officials. As it has been said with regard to Truth that its progress "must be from stake to stake, and from scaffold to scaffold," so I believe that the progress of the Gospel must be by patient endurance of suffering rather than appeal to arms for protection.

Let me ask your prayers and your sympathy for your brethren who have gone forward. You know that they live in lonely places; you do not know what this loneliness is unless you are in the midst of it. Their loneliness is not as yours in your own country, because here in a few minutes or in a few hours one, however isolated, can go to a city or to a neighbouring village, and he is in the midst of his own civilization; but in China it is different. In many places there is not even a good place to walk in. I myself, when living in the city of Wu-chang, often heard American Missionaries say, "Oh, how we wish that we could have a place to walk in." The only place was a short walk on the city wall. I am sure that you will bear them on your hearts before God, that He will be with them in all their trials, in all their loneliness, and in all their depressions.

The work in China, looked at from your standpoint, has not been very rapid; yet, from our Chinese standpoint, the work is not slow. Let me read to you some statistics: In 1842, there were six Chinese Christians; in 1853, 350; in 1865, 2,000; in 1876, 13,000; in 1886, 28,000; in 1889, 37,287. Looking from our Chinese standpoint, the work is going on very quickly. Our people are a very conservative people; for centuries our education, customs, and modes of life have made us slow; and you must make due allowance when you form an opinion of missionary progress.

As Mr. Broomhall has said, I have come specially to speak on the question of opium-smoking. It is not out of harmony with this meeting, because it is more or less connected with missionary work. You have read in CHINA'S MILLIONS the reports of your own brethren, who have the welfare of the Chinese at heart. I can assure you that if they had the least doubt on their minds they would not condemn it; on the contrary, they would rather speak well of it. It would be the happiest thing in the world if the missionary were able to say, "Here is the Gospel which I have brought from my Church at home to save your souls, and here is this opium which has been brought to you by the same nation. You know the opium has done you good, has been a boon and a blessing to you; seeing that it is so, why do you not also accept this Gospel which comes from the same good people?" The missionary cannot say so, for he has seen with his own eyes that it is a bad thing,

(For Mr. Cassels' address see page 96).

having seen it sometimes among his Christian converts, sometimes among his neighbours. He condemns it before the Chinese and before his own countrymen, and in doing so he puts a stumbling-block before the Church, but he cannot but condemn it because he knows the evil. This opinion, which is expressed by your beloved brethren, is expressed by my own countrymen also.

From the year 1739, when our Emperor issued an edict inflicting heavy penalties on opium-smokers, to this day, there has been but one opinion in our country as regards opium-smoking. No Chinaman ever speaks well of it; the benefits of opium-smoking are *nil*. No father would advise his son to smoke opium; and in the case of many a man who dies, the widow will have the pipe put into the coffin, that it may not be left in the home to seduce the rising generation.

There is, again, the testimony lately published of your fifteen fellow-countrymen who have been residing in China twenty-five years (see p. 99).

When I left Shanghai, I bought many books from the different stalls and book-stores, and in every one of them opium-smoking is condemned. There were many pictures also in which opium-smokers are represented as smoking in the under-world. When living, they are called opium devils, on account of the heinousness of the vice, and, when dead, they are painted as opium devils knocking at the doors of opium dens and crying for opium.

In this country some people say that opium is a good thing!

Now, irrespective of the question whether Great Britain has anything to do with it or not, opium-smoking being a vice is a great obstruction to the progress of the Gospel, for any vice, whether it be drinking, opium-smoking, whoredom, or gambling, is, as we all know, a great obstacle; and seeing that this is so, it must be abolished in order that the way may be prepared for the advance of the salvation of CHRIST.

But it is much more an obstruction to the Gospel, because your country, your great and otherwise noble country, has been connected with it. In the earlier centuries the Portuguese had this trade, and the monopoly of cultivation was in the hands of the Mogul princes; but in 1757, the East India Company came into possession of India, and so the trade fell to the Company; it is now in the hands of the Indian Government. When the Chinese Government protested against the importation, the East India Company denied having anything to do with it, and yet all the while they were raising it and selling it to unscrupulous merchants in Calcutta, who carried it to Canton, and to cities up the coast. It finally entered the capital of China and into the palace of the Emperor, so that the Emperor Tao-Kwang had two sons ruined by this vice. In 1847 and 1848, which was long before opium was legalized, I had seen a shop opposite my father's home. Now, it is a legalized article—legalized after two dreadful wars, by which our country was demoralized. In these wars thousands, nay, hundreds of thousands, were killed. Probably as many fell by their own hands as were slain by the sword or by the gun, because our people imagined that Western soldiers were as barbarous as the Oriental soldiers, and they preferred to drown themselves or swallow opium rather than fall into their hands. Dreadful was the calamity of those two wars; and our country being thus demoralized finally consented to this trade.

I will not go further into the question, but I know that Great Britain's connection with opium has put a great obstacle in the way of the Gospel which the same country is sending.

Now, beloved friends, I appeal to you for help in this matter. Whenever you vote for legislators, whenever you have anything to say in the councils of your Government, do not forget that you have a missionary work in hand. Your missionaries condemn opium, and so see that everything which you do goes towards helping your beloved brethren and the cause of CHRIST, whom you love, and whom we Chinese Christians also love.

China Inland Mission—Australasian Branch.

THE Annual Meetings were held in the Collins Street Independent Church, Melbourne, on Tuesday, 29th May. A ladies' meeting was held in the afternoon at three o'clock, and was presided over by Mrs. Warren. Mrs. Nicoll, Mrs. Selkirk, and Mrs. Soltau gave addresses. The attendance was good and much interest was shown.

A public meeting was held in the evening, at which G. P. Barker, Esq., presided. The hymn "Onward Christian Soldiers"

was sung very heartily, and the Rev. M. G. Hart read the lxxii. Psalm. The chairman, in his opening remarks said, "Of all Missions that he knew, none were more interesting, and certainly none more promising, than the China Inland Mission. It is governed by two principles unique in the history of Mission work. First, it is purely undenominational, its platform is wide and includes all who would preach the Gospel, the Good News of Salvation to these poor folk who are in such terrible darkness.

Second, it was conducted in reliance on the promise of CHRIST that he would provide. To-day we do not hear much about Faith Healing, certainly not as much as we should. Here and there, it is true, there is a case standing out prominently, but, on the whole, we do not hear much about it. How different is it with Faith Providing. We hear of that every day. Here is a notable example. The China Inland Mission is carried on upon these lines, and I am sure that this is the right track. No money is asked of men, and no collections are taken at meetings. Yet the income is there all the same, from week to week and year to year. Now, where does this money come from, and how does it come? The Mission leaves all that to God. He touches the hearts and creates an interest which is shown in a practical way." Mr. Barker, in conclusion, hoped that all hearts would be touched when they knew of the millions without CHRIST. That his hearers would have an increased interest, and use whatever power God placed in their hands, whether influence, labour, or wealth, to the promotion of His Kingdom amongst China's Millions.

Mr. Thos. Selkirk, the acting secretary, read the annual report, and we take a few extracts therefrom. The Australasian branch of the Mission has now at the close of its fourth year, thirty-nine workers. Three young women and three young men have been added during the year. One, Mr. Henry T. Upham, a most promising worker, has been removed by death. The Missionaries are distributed over eleven of the eighteen provinces of China. The circulation of the Australasian edition of CHINA'S MILLIONS is now about 2,000.

Missionary prayer meetings have been commenced in different places, and have proved a great help in the work. Many applications for the work of the Mission have been received from candidates residing in New Zealand, and it was thought desirable to have Boards of Advice in that colony. Two are now being formed, one in Auckland, and the other in Dunedin. The treasurer, Mr. Philip Kitchen, read the financial statement. He stated that all through the year, in spite of the hard times, there had always been money when it was needed, and there had been given in excess of last year £413 10s. 2d. He thought that a special note of praise should be given for the blessings of the year.

The chairman took up Mr. Kitchen's suggestion and asked the audience to join in singing "Praise God From Whom All Blessings Flow," which was done very heartily.

The Rev. S. Chapman was the next speaker. He spoke of his long experience of Missionary meetings, and stated that in his opinion the meetings of earlier times were not better than those of to-day. He said the last command of our SAVIOUR was to preach the Gospel to every creature, and He just meant what He said. It is our plain duty therefore to obey that command. This is a Missionary age, and whilst we are congratulating ourselves on what we have done and are doing, we must pause and see if our efforts are equal to the task. We have, to-day, a clearer knowledge of heathenism than we had in the past days. Formerly we often apologised for and even vindicated the heathen. People spoke of the "profoundly meditative Buddhist," the "virtuous Mohammedan," the "mild Hindoo," the "noble savage," but now we know more about them than our fathers did. We have found that noble and savage are contradictory terms. At the time of the Indian Mutiny we became convinced that the Hindoo was anything but mild, and the virtuous Mohammedan we now know as he is. We also know Buddhism as it really is, and we exercise scant patience with those who talk of the "Light of Asia." Truly, "if the light that is in

thee be darkness, how great is that darkness." In speaking of China, he wanted to notice especially the localities and methods of the C.I.M.

As to locality, China is only one little word of five letters, but it represents one great family viz., Mongolians, and has a population which is not less than one quarter of the population of the globe. Books cannot adequately express the claims it has upon us. It was the foulest deed ever committed against an inferior race when the nation to which we belong forced the opium upon China. We hope they have been forgiven; they didn't know what they did. As to the methods, some one in Hong Kong criticised our methods. He said he did not like our methods. I told him we had no methods, but God has. Our trophies are a justification of our methods. We ask God for the men and the means, and make known the uses to which the money is put, and that is all we know. But, he said, "your Missionaries are only fit for pioneer work;" the main work to be done is pioneer work. I consider it the highest praise that our workers are suitable for such work. It is said of the greatest of Missionaries, "the common people heard him gladly." There are some of the Missionaries who know more of Buddhism than the priests themselves, and who can meet them on their own ground. In this Mission we have both officers and privates, but you know that in battle the victory is won by the rank and file. When we come to the last reckoning day I think we shall find that some who have been working in some obscure corners will be a long way up in the ranks. Some of the women from Australia working in China are among the grandest Christian women found on the face of the earth; and the glory is not to them but to God.

One Sunday morning when travelling in China, I saw a man in the city of An-ren, and I knew he was a Christian by the bright happy look on his face; and we found out afterward that he was. We went with him to morning worship, and while there one old woman was trying very hard to make me understand what she was saying, repeating it over and over. Of course I could not understand, but the interpreter told me she was saying over and over, "Jesus loves me, and has forgiven my sins." I was told she had come eight miles to church, and I wondered how she could do so on her little feet. It seems there was a wealthy merchant who knows JESUS CHRIST. He was carrying a remarkable umbrella. On this umbrella were texts from the Bible in Chinese characters, and he carried this umbrella as he walked up and down the streets. I spoke for a few minutes with him at the door through an interpreter, then he said he must hurry away. Presently he came up to the door with a wheelbarrow having a narrow seat on each side of the wheel. This woman with the small feet and another old woman were wheeled home every Sunday by this man. I could not help noticing in China the *shine* on the faces of the native disciples, and as I looked for the cause I saw the same on the faces of our Australian young ladies. It was a reflection from the face of Him who shineth in His strength.

I give my personal testimony that it will pay you to go there. To say I am deeply indebted to Mr. Hudson Taylor, to our Australian Missionaries, and to the Chinese Christians, is but the slightest acknowledgment of the help I have received, the memory of which I shall carry through eternity. Mr. George Nicoll and pastor Soltau also addressed the meeting.

"Withold not good from them to whom it is due, when it is in the power of thine hand to do it." Prov. iii. 27.

The Origin of the C. I. M. in North America.—Continued.

FROM AN ADDRESS BY H. W. FROST, REVISED AND EXTENDED.

upon me and that the many in the Home were expecting me to bring deliverance and to supply the need, which I knew, full well, I could not do.

It was in this condition of heart and mind that I entered my office, and it was then and there that the God of all grace met me and taught me a lesson which I can never forget. Crossing the threshold of the room, I turned to the "Scripture Text Calendar" which hung upon the wall, in order to tear off the slip of the previous day. As I did this, the text for the day present met my eye. The words that I saw were only three; but they were these: "*Your Father knoweth.*" Immediately my eyes were fastened upon that word "Father," for it seemed to stand out before me in letters of light. My *Father* knew! then what need was there for me to care, what place was



THE LORD does not have done with teaching us all at once. Most of us have ever new need of learning, and our gracious MASTER is too faithful to cease His instructing until our lessons are fully learned. This is particularly so when GOD's children have professedly and openly taken their places as disciples in the school of faith. Then experiences are multiplied in ever various forms, and trials follow one another sufficiently fast as to develop faith through the exercise of faith. All this we found true now in our own case. More than once we dreamed that we had come almost to an end of difficulty. But we had definitely chosen a life where God should be "all in all," and the LORD made Himself this by repeatedly taking all lesser things away and shutting us up to Him and to Him alone. It was thus not long after the experience just described, that the LORD sought to teach us some new lessons of trust by allowing our funds to run, once more, very low, and by bringing us to a place where importunate prayer had to be offered, and where God alone could help.

At the time now referred to, prayer had been offered, but, as had occurred more than once, the answer to prayer was delayed. And then came one of those sad experiences of burden-bearing that many of God's children know all too well. Tried by the delay and apparent denial, anxious lest the funds for which we had asked should not come in, I felt the burden and the responsibility of the work pressing upon me more and more. Now I have to admit that I am not good at burden-bearing, either physically or spiritually, and this time I seemed less fitted for it than ever before. Well do I remember, therefore, going up the long flight of steps to my office one day with feet as heavy as lead, and with a heart, if anything, heavier still, murmuring as Israel murmured of old, and wondering when these testing times would cease. And alas! that day my thoughts were very sinful, for I had gotten to feel that eyes were fastened

there for anxiety, what right had I to bear burdens? Through that word "Father" I saw at once that I had the pledge that GOD would care for me, for mine, and for all His children in the Mission Home, and that His Father-heart and Father-hand would supply our every need. And what about my burden? Ah, thank GOD! the burden that I had borne was millions of miles away now upon the shoulders of One who alone is fitted to bear burdens, and who, when the government is laid upon His shoulder, giveth peace. And what about the money and food? Well, the Father supplied both, when there was actual need for these; our Father knew; our Father cared; our Father gave.

It was very tender dealing on the part of our LORD to bring us through such experiences as these, and to teach us with such care to keep our eyes continually fastened in faith upon Him. It is with shame, therefore, that one has to record that the lesson was not easily learned, even in so simple a matter as trusting God for daily bread. Every fresh trial, in those days, discovered new weaknesses in my faith; and, more than once, the greater trials seemed to just shatter faith to pieces. The record that I am giving, therefore, is not a record of my faith, but rather of God's faithfulness, and is one long illustration of the fact that even "if we believe not, yet He abideth faithful; He cannot deny Himself." It was thus now in a new experience with which the LORD trusted us. For a number of weeks there had been no scarcity of any kind. But, subsequent to this, God brought us to a place of deeper need in temporal things than we had ever known before. Previously, we had only approached real necessity; relief had always come before our funds had given out; now, we were brought to a place where, one day, the last penny had been spent, and where almost the last portion of food that was in the house had been eaten.

To tell the truth, under these circumstances, if the "life of faith" had ever had a roseate hue, from a fleshly standpoint, it lost

it now. We had a larger family in our Home than in any time in the past, and I knew that as surely as the morning of another day would dawn, all of us would have our recurring needs, and, so far as I could see, there would be nothing to supply them. To my faithless eye, under these conditions, things looked serious indeed; and that, not only because of the actual want which seemed to be immediately before us, but also and perhaps particularly, because the whole principle of trust in God for daily supplies, which we had believed the Word of God taught, seemed about to fail, and we, about to be put to shame.

In my perplexity, I determined to appoint for the next day a time of fasting and prayer; this was done, and the members of the family were told that we would observe the following morning as such, and that we would come together at ten o'clock for united prayer, that we might ask God for the things of which we stood in such great need. The next morning, therefore, at the appointed hour, we met together in the parlor of the Mission Home. Well do I remember the scene! Gathering in solemn silence, all of us oppressed with the consciousness that we were near a want of a serious kind, we took our seats in a circle about the room, looking more sad than trustful, and feeling a good deal more like praying than praising. Having sung a hymn in rather a solemn strain, I remarked that we would study the Scripture for a little time before engaging in prayer, and turned to my Bible to find a suitable theme. As I did this, my eye caught some notes in the margin of my Bible, which set forth in order the "I ams" in the Gospel according to John. It impressed me that these would form a most suitable subject for study for persons in our condition, and so I chose them and began at once, reading and commenting upon the promises they contained. If we had wanted to continue in our doubting condition we could not have selected a more unfortunate subject. The first promise which we came to was that verse in John 8: 58, "Verily, verily, I say unto you, before Abraham was,

I AM." As I read these words and spoke of them, as I thought of what they meant, and of how they set forth CHRIST as the great, the eternally existing, the ever present God; the One who had called forth Abraham, his family, his flocks and his herds, and had cared for them; the One who had called forth Moses and all the children of Israel, and had cared for them, I began to feel not a little small and a good deal ashamed for ever having doubted this LORD JEHOVAH, even though our money was all gone. Nor did our further Bible study improve matters, so far as shame was concerned; for as the great "I AM" promises were repeated, one by one, as we heard the voice of the LORD saying, "I am the bread which came down from heaven," "I am the bread of life," "I am the living bread," etc., I felt more and more over-whelmed with sorrow, and more and more ready to cry out in confession before God for having grieved His great and tender heart in failing to trust Him wholly, who had been for ever wholly true. And I was not alone in this experience; for all of us, as we sat there, were given to see something of the greatness of the JEHOVAH God, and all of us were given to feel that we had sinned against Him in not trusting Him to the full. It will be understood, therefore, that the prayer service which followed was of a different kind than had been intended. Bowing down before the great "I AM" in humility and confession, we told the LORD that we could trust Him now, and that we could not doubt either His power or His love. Then we unitedly *praised* God for having allowed us to be brought into a place where we were shut off from every other means of supply beside Himself, and where we were just shut up to Him alone. After this we sang another hymn; and, thank God! this one was not pitched in the minor key. I may add that our "fasting" did not continue long after this. At noon that day we sat down to a table of full supplies, which the good hand of our God had provided for us. The principle of trust in God for daily bread did not fail, and we were not put to shame.

tidings from the Provinces.

KIANG-SU.

IN a bright and helpful letter, written from the Training Home at Yang-chau by Miss Gertrude Graves, of Kansas, who went out from this country in February last, she says:

WE hear of this and the other place that is needing workers, and the supply does not meet the demand. In many cases young men are especially needed.

Miss Fairbank, who was in one of the earlier parties from North America, is our teacher in the language. She is very kind and helpful to us all.

We are hoping that we may see Mr. Taylor whilst he is in China. Some who are here know him, and those of us who do not will be equally glad to see him.

One of the most steadfast Christians in the Church here died a short time ago. He was very faithful and true, and in prayer he always asked that the lady Missionaries who were studying the language might soon be able to speak for JESUS. He left a bright testimony, and was very happy in his death.

There are two or three meetings held here each week for the women, and Mr. Andrew preaches in the chapel several afternoons during the week,

also on Sunday morning and afternoon. There is a good work going on in another house near the west gate of the city. Two Missionary sisters and a native evangelist have been carrying on work there, but they will soon be removing to a third house near the south gate of the city, whilst Mr. Woodward, who has recently been married to Miss Nellie Brown (daughter of Rev. Archibald Brown, of London), will take charge of the work at the west gate.

Although my present surroundings would have seemed very strange six months ago, if I had suddenly found myself here, I have gradually come to feel almost as if I had always lived here; although each day I find some new custom which is very different from those at home. I am so glad that the LORD had *His own* time for bringing me here, and I can trace His hand in all the experiences which I had during my last year at home. Praise Him, His way is best.

We pray for you all, and especially that the Council may be guided in the matter of sending out Missionaries.

KIANG-SI.

MR. WM. TAYLOR, who with his wife has taken the place of Mr. and Mrs. Geo. Duff at the important station of Kih-gan,

writes on April 30th, from a village ten *li* south of the city:

WE do enjoy hearing about yourselves and the work which God has committed to you. All the details concerning the Home and the meetings are especially interesting to us out here. We earnestly join you in prayer for the "one hundred" additional men, and that God may thrust them out speedily, if it be His will. May they all be men of his own choosing, full of faith and power.

Mr. and Mrs. Duff rented the house in which we now are, last summer, hoping that Mrs. Duff would bear the hot weather better by being out in the country. The house is situated in a small hamlet of about a dozen houses, and most of the people are farmers. Within walking distances all around us there are numerous farming villages, and a great plain of rice-fields spreads over several miles to the north and west. We came out here last week to see the place and the opportunities for work, and are expecting to return to Kih-gan in a few days' time. Quite a number of people have come to see us, most of whom were women. My wife has been out to visit some of the villages near us, and was well received by the people. So far as we can see, there will be a good opening

here among the women, and we hope to come out, if the LORD will, from time to time.

After we return to Kih-gan, Mr. Thor and Mr. Jensen, who recently arrived, hope to leave for a journey of a month or so. We praise God for the many who are coming under the sound of the Gospel in Kih-gan, and we look to Him to open hearts to receive the LORD JESUS. Our two servants and two other men have been showing interest of late, and we ask prayer for them.

I know you will pray for all the seed that has been sown here, and the LORD will answer prayer and give blessing in His own time. I have been much helped of late by remembering that the work is the LORD's, and that He will care for it. He is more interested in it than we are, and He longs over this lost people more than we do, and will not allow His Word to fall to the ground, but He calls us to unceasing prayer and earnest service, and this later side of the question, as well as the other side, must not be forgotten.

MRS. ROUGH writes from Kiu-kiang on June 6th:

YOU will be glad to hear that we have got help in the native work. Miss Meyer has now been with us two weeks, and has gone out visiting with our Christian women. I have just handed her a list of names of enquirers, in order that we may pray for them by name. I mention some of them here, that others at home may also pray for them:

1st. Mrs. Chen, a pork butcher's wife, whose temper was so bad that her husband beat her, and ultimately sent her away from home. Since hearing the Gospel she has so changed that recently her husband sent a chair for her to bring her home again. Pray that she may have an intelligent knowledge of the way of salvation.

2nd. Mrs. Ch'en, whose husband died three weeks ago is very ill herself, and can hardly be persuaded to take food. Pray that the LORD will comfort her heart, and give her courage to take a bold stand for CHRIST.

3rd. Mrs. Kin. Pray that her mistress may allow her to attend our meetings.

4th. Old Mrs. Chang, whose friends forbid her coming here, and object to our going to see her. She says that she trusts in the LORD.

5th. Mrs. Iao, who lives over the river, and has such a bad memory that she cannot grasp much of the Gospel message.

6th. Mrs. Huang. I believe that God has prepared hearts in China to accept the Gospel

when they first hear it, and Mrs. Huang is one of them. Her friends are all unkind to her because she has no sons. Twice she attempted suicide, but was rescued. About four months ago she came here and gladly listened to the Gospel. She has been frequently since then, and now she tells us that her heart is happy. She came last Saturday and stayed until Sunday afternoon. When she was leaving she cried and said, "I would like to stay here. My heart was so peaceful last night that I slept soundly until daybreak. This is heaven."

Two more have recently been added to our little church by baptism. One is the husband of our Bible-woman, and the other is our baby's nurse.

MISS GRACE IRVIN writes from Yang-keo, in the north of Kiang-si:

I HAVE recently been to Shanghai to meet my dear sister after nearly five years and a half of separation. We had a delightful time of recounting the LORD's mercies, and we could both testify that only goodness and mercy had followed us all the days.

The knowledge of a SAVIOUR revealed in the Gospel is spreading wonderfully in this district, and our hearts are daily made glad by some fresh sign of His favour to us, and some results of seed sown. In our district there never was such an interest as there is now. We often times cannot find seats for all the people on the LORD's Day, although we are not situated on one of the busy streets. Counting Christians and enquirers, who meet with us weekly on the LORD's Day, we number between thirty and forty, besides many outsiders. There are, nevertheless, some severe battles with the great enemy of souls, but I feel sure you often pray for these dear natives Christians. It means much to be a real Christian in China. They are often sneered at and scorned on every hand as long as they live. Our Christian lad, fifteen years old, was not allowed to cross in the

ferry boat one day, until a friend came up and interfered, simply because he was a follower of JESUS. They are jeered at as the followers of the "foreign devil." One dear woman has just had the door stolen from her house, and another has lost the door-frames as well, and even the old rags which she had stowed away for the purpose of making shoe-soles. It needs nothing less than the power of the HOLY GHOST to keep them steadfast. My great concern is that those who are being brought in may be "kept," and their whole lives changed. I am glad to testify that some of our dear saved ones here have had definite victory over sin. It is a joy to see them growing in grace as they learn to know JESUS better.



NORTHERN SHAN WOMAN.

Gleanings from Mr. Stebensson's Letters.

MAY 4TH.—I AM glad to learn that the Rev. A. T. Polhill-Turner has arrived safely at Pa-chau, and that he finds the work in a very hopeful condition. Mr. and Mrs. Williams have removed to Pao-ning. To-day I heard of Miss Beschnidt's arrival at Han-ch'ung.

May 18th.—MR. AND MRS. HUDSON TAYLOR and Mr. Coulthard left us last Saturday evening for Hankow, on their way to Shen-si and Shan-si.

ON May 7th Mr. and Mrs. Stanley Smith with their little boy left for Tien-tsin. I am sorry to say that on the way up Mr. Stanley Smith caught cold, but he expected a speedy recovery, and has now started for Lu gan.

I AM sorry to hear from Mr. and Mrs. Botham from Feng-tsiang that they have lost their little girl eight months old.

THE Misses Hodgson and Clarke have safely arrived at T'ai-yuen. Miss Collins has left the Training Home to join Miss Carlyle at Peh-kan, in Kiang-si, and Miss Meyer is joining Mrs. Rough at Kiu-kiang.

WE expect Mr. and Mrs. Rudland here next week en route for Chefoo.

May 26th.—WE had a meeting this morning

especially to ask God's blessing on the Mission. We felt it to be a heart-searching time.

BESIDES other friends, we have the pleasure of Mr. and Mrs. Millard's presence. They are going on to Foo-chow. Mr. Orr-Ewing is also here on his way to Chefoo with his children. They are all looking remarkably well.

WE have had the pleasure of welcoming Mr. McOwan, who arrived in good health the day before yesterday. Two Australian brethren arrived on the 21st inst.—Messrs. Clinton and Middleton. They gave us a cheering account of the way in which interest in Missionary work is deepening in Australia.

Dr. *Disposition of Funds Remitted from England, America and Australia, and Donations received in China during 1893.* Cr.

We have examined the above Abstract with the Returns from China, and find it correct.

We have traced the Items charged in the " Home Accounts " as remitted to China, and find that they are all duly accounted for, with the exception of the Items referred to in the above note.

(Signed) ARTHUR J. HILL, VELLACOTT & CO.,
Chartered Accountants.

1 Finsbury Circus, E.C., June 6th, 1894.

THE NIAGARA BIBLE CONFERENCE, which some members of our household were privileged to attend, was a time of rich instruction and spiritual strengthening to many who were present. The very cream of their knowledge of God's word was freely given forth by several teachers whom God has most highly honored in the line of Bible exposition. As we enjoyed the rest and refreshment of those days by the lake, and drank in the instruction provided for us, we were privileged also to meet with many friends of the Mission from distant cities, some of whom we had previously known only by correspondence.

Mr. and Mrs. Geo. Duff reached their home in Hamilton nearly three weeks later than was expected, having been detained in Montana in consequence of the railroad strike. They have since visited us in Toronto.

with their little son, who is about one year and nine months old. We shall be glad for the prayers of our readers that these and other devoted and useful workers, who are now detained in the home lands on account of ill health, may be largely used of God at home, and may soon be strengthened to go back again to the work which they love.

We are glad to print an account of the Annual Meeting of the C.I.M. in Australia, which we are enabled to do through the kindness of the Acting Secretary, Mr. Thos. Selkirk, late of Bhamo, Burmah. The Australasian Council has recently arranged for two groups of friends in New Zealand to act as advisory councils,—one in Auckland, which will give preliminary consideration to the cases of candidates in the North Island, and the other at Dunedin, for the South Island. This is one result, under God, of the deep interest aroused during the recent visit of our honored fellow-worker, Mr. Geo. Nicoll, late of Chung-k'ing, Si-chuen. From the *Monthly Record* of the Auckland Y.M.C.A. we learn that seven or eight candidates were awaiting the formation of the Auckland advisory council, and that one young lady, Miss Blakely, of the Helping Hand Mission, had previously been accepted by the Council in Melbourne.

On August 11th a daughter was born to Mr. and Mrs. Frank McCarthy at the Mission Home, Toronto. The following births are also reported in recent letters from China. At Kia-ting Fu, Si-chuen, a daughter was born to Mr. and Mrs. Benj. Ririe, on May 27th, and on May 28th a daughter was given to Mr. and Mrs. A. Ewing, at T'ai-Ho Hsien, Ngan-hwui.

We are glad to announce the marriage at Chung-king, on May 21st, of Mr. Thos. Windsor, from England, to Miss Annie Hastings, of Toronto. The Lord has blessed the service of these friends hitherto, and we trust that their united lives may become still more largely "useful to the Master." It has been arranged for them to work at Chung-k'ing for a few months previous to returning to Kwei-chau province.

It is with deep sorrow that we record the death, under very painful circumstances, of Mrs. Russell, wife of Mr. Wm. Russell, of Ning-hai, Shan-tung. Mrs. Russell, who had been in ill health for a considerable time, and was staying at the C.I.M. Home, Shanghai, accidentally took an overdose of sulphonal, which resulted in death after seventy hours of unconsciousness. Much and prayerful sympathy is felt for Mr. Russell, who was at his station when the sad event took place.

News has just reached us of the death on July 9th of Miss Bertha Porter, of Yang-chau, from typho-malarial fever. Her father has only recently died, and this will be a new blow to the widowed mother, for whom we ask the prayers of our readers.

Letters from Shanghai tell us that a telegram has been received from Si-ngan Fu, in Shen-si, where Mr. Taylor was meeting in conference with the Scandinavian Missionaries. The telegram tells of blessing at the conference, but also informs us that Mr. Taylor had been ill.

We presume that the party is now in Shan-si, meeting with the Missionaries there before going on to the coast.

We desire the fellowship of our readers in prayer that God may sustain and greatly use our beloved Director on this important journey.

Miss Gertrude Graves has left the Training Home and gone to help Miss Britton in the work at Fung-hwa, in the province of Cheh-kiang.

New Workers for China.

Miss Amy C. Chambers, who has recently been accepted for service in China, sailed for Ireland, on July 21st, in the *Servia*, in order to visit her father, who is a Presbyterian minister in Wexford. We hope that, after a short stay at her old home, Miss Chambers may join a party of ladies sent out by the London Council of the Mission, and continue her journey to China.

Mr. H. E. Bolton and Mr. J. H. Todd also sailed for Ireland on July 28th, in the *Lucania*. The former will visit his father, near Dublin, and proceed to China in the fall, as we trust, in connection with a party from London. Mr. Todd, who came to this country for further study, after being engaged in evangelistic work in New Zealand, will return to that country to revisit his parents and to speak on behalf of China, and will, D.V., proceed to China about the close of the year.

We have now about ten young missionaries ready to sail for China as soon as God sees fit to send them forth.

We have also a number of candidates in the Home, and others are expected soon. We would ask our friends to pray much, not only for the workers in China, but also for the Home Council, upon whom rests the duty of dealing with these candidates and deciding upon their fitness for service in the Mission.

Our Illustrations.

The photo engraving of our Mission group which we print this month is from a photograph taken at Niagara during the Conference. It consists of some of the members of the General Council, the workers in the Home department of the Mission, and the candidates at that time in residence at the Home. The tent in the background was used for the sale of our publications, whilst another and larger tent, kindly provided by a friend, was used by a number of our young men as a dormitory during the Conference week. The picture was taken by Wm. Quinn, photographer, Niagara-on-the-Lake.

The picture of three Shans on page 98 is from a photograph taken at Mandalay in Burma, but it represents Northern or Chinese Shans. It may be well to say that the two outside figures are women—mother and daughter—and the figure in the middle is a man. The writer knew these women, who belonged to the family of one of the small Shan "Chao-fa" or chieftains.

On page 106 we give another picture of a Chinese Shan woman from the valley of Kan-ngai, on the Chinese side of the Kachin Mountains. In contrast with the other picture, this represents the ordinary dress of the common people. This woman is represented as standing in the courtyard of a Chinese house, with the lattice-work windows for a background. For both of these pictures we are indebted to Mr. Jensen, of the Chinese telegraph construction.

Rev. Yung-king Yen, M.A., is a Chinese Christian who was educated in America, and he has been for many years an honoured Missionary of the American Episcopal Church in China. At the Missionary Conference held in Shanghai, in 1890, few speakers met with more eager attention than did Mr. Yen, as he spoke upon the subject of Chinese ancestral worship.

Mr. Yen is now visiting England to speak upon the opium question, and an address by him, delivered at the Annual Meeting of the C. I. M. in London, will be found on pages 101-102 of our present issue.

As a testimony "from the Chinese standpoint" to the work of the China Inland Mission, we are grateful for the cordial words of this our fellow-worker from another Mission.

We also commend to our readers' notice the graphic picture of the opium curse which Mr. Yen has painted in a few words, and suggest that the suppression of this traffic may be hastened by the believing prayers of Christians on this side of the Atlantic.

The list of Missionaries of the China Inland Mission which we present to our readers this month should be regarded as a monument of the power and grace of God; for—be it remembered that—each one of these many workers has been prepared for service and called forth to service by God, as an individual. In many strange and different ways has God hedged up the pathway on either side, and opened closed doors in front, in the lives of each of these His servants, until He has placed them as His witnesses among the heathen. The same loving heart and mighty hand that led them forth is protecting them still in China, and providing for all their needs day by day, apart from any human guarantees or reserve funds.

Our own experience in China—amply confirmed by the glad testimony of every member of the Mission whom we have met—is that God has always been faithful to His promises, and has never permitted us to lack any good thing.

In printing this list we desire that it shall be used to call forth much hearty praise to God for what His hand hath wrought, and we hope that our friends will take out and preserve the list as a guide to prayer for the members of the Mission and the native Christians at each of these 122 stations, and at the out-stations, which now number over 110.

China's Millions.

The monthly issue of CHINA'S MILLIONS is sent free to each donor to the Mission whose address is known; but friends who wish to cover the expense can do so by sending stamps, post office or express order for fifty cents, and such help will be much valued. To those not donors, CHINA'S MILLIONS is sent post free for one year for fifty cents.

We date all subscriptions to CHINA'S MILLIONS as beginning either in January or July. Thus, new orders received from January to March will be dated January, and the back numbers will be sent. From April to June, orders will be dated July, and the April, May and June issues will be sent without charge. We shall also date all renewals according to this system.

Please notify us at once if you change your address.

If CHINA'S MILLIONS fails to reach you regularly, please let us know immediately.

We will gladly send a specimen copy free to each person whose name and address is sent to us for this purpose.

One useful way of making our paper known is for our readers to order CHINA'S MILLIONS to be sent on trial for three months to some of their friends. If sent singly, three months' subscription will cost fifteen cents, but ten names and addresses may be sent for \$1.00.

CHINA'S MILLIONS

"The Word of God which Effectually Worketh."

(READ I THESS. I. 6; II. 13).

BY WALTER B. SLOAN.

THE Apostle finds an occasion for praise to GOD in the way the people of Thessalonica had received the Word of GOD. They had not treated it as the word of man, to be judged, criticised, and possibly rejected; but as the Word of GOD, coming to them with divine authority, because accompanied by the power of the HOLY SPIRIT, and accomplishing in them effectual work.

Let us look at the form in which the Word of GOD came to them, and let us see at the same time how long it took to bring forth results. In Acts xvii. 1-10 we have the record of Paul's visit to Thessalonica, and of the commencement of the Church. We read that, as his manner was, he went into the synagogue, and that for three Sabbath days he reasoned with them out of the Scriptures; so we see that in two or three short weeks effectual work was done, and a Church was called out from among both Jews and Greeks. We are told in the Epistle to the Thessalonians that it was the Word of GOD that they received: in Acts we have seen that Paul occupied his Sabbath days in "reasoning with them out of the Scriptures," and the burden of his message from these Scriptures was that the CHRIST of whom he spoke must needs suffer and be raised from the dead, and then that this JESUS, whom he preached, was that CHRIST.

The Word of GOD, then, that Paul thanks GOD the Thessalonians had received was the Old Testament Scriptures in their testimony to the LORD JESUS. It is most helpful and refreshing in these days, when so much is written and said that would reduce the Old Testament to nothing better than the word of man, to take another look at the position it occupied in the estimation of the Apostles, and to see how to them it was verily the Word of GOD. In thanking GOD that it had been so received in Thessalonica, do we not see Paul recognises that it was only by GOD's grace that it could be truly received as GOD's Word, and that apart from this enabling grace of GOD, men must naturally have treated it as simply the word of man? Is there not an important lesson for us here to-day? We have not to await the conclusions of any criticism in order that we may be sure that we are actually in possession of the Word of GOD; but we have to yield ourselves to the gracious workings of the blessed SPIRIT, and we shall soon find our feet planted upon a rock foundation that no critical conclusions can either produce or shake.

This Word is the instrument by which the unseen presence, the unheard voice and the unfelt touch of the ALMIGHTY come into contact with us, and bring forth such wonderful results.

Let us look at some of the many effects that are wrought in us as we on our part meet GOD in His Word by faith.

I. SEARCHING.

We see in Heb. iv. 12 the Word of GOD compared to a sharp two-edged sword, piercing so as to divide between soul and spirit, between joints and marrow, and discerning the thoughts and intents of the heart. The poet Coleridge has well said, "There is nothing finds me like the Word of GOD." However secretly we may be hidden away from ourselves, when the Word of GOD comes upon us it will quickly and clearly bring to light all that is in us, so that like Isaiah of old we shall be overwhelmed at the sight of our own corruption.

II. REGENERATION.

The Word of GOD not only brings us to the dust of death—it brings us up to life again. It is the presence of that mystery in our beings that we call "life" which alone keeps our bodies from corruption. And so in the inner man, we are born again (1 Peter i. 23-25) by the Word of GOD, which is incorruptible, which liveth, which abideth, which endureth for ever. How quietly GOD often works by His Word in producing such marvellous results! The arrow of conviction may penetrate the conscience when those hearing the Word along with us may not be aware that anything unusual is taking place, and the life-giving Word may have come into a heart and no one at the time know of it but itself and GOD.

III. SANCTIFICATION.

Our LORD prays: "Sanctify them through Thy truth: Thy Word is truth" (John xvii. 17). The Word of GOD not only brings from death unto life, but in the new life it comes to us continually in sanctifying power. In some parts of the Word we are spoken of as "them that are sanctified," and the first great lesson in practical and experimental sanctification is to see that in the finished work of CHRIST we have been definitely and for ever sanctified unto GOD. It is as by faith we grasp this great fact that we can go on to learn through the Word the details of a sanctified life day by day. Always recognising that we belong only to the LORD for His use, we shall be in the right attitude to be used of Him, and to learn daily and hourly the purposes for which He has redeemed us.

IV. CLEANSING.

We read in Ephes. v. 25-26 that CHRIST gave Himself for the Church "that He might sanctify and cleanse it with the washing of water by the Word." In the sense in which we generally use the word sanctify, we seem to include what is here expressed by the word cleanse, but when these words come together each must have its own special reference. The word sanctify, as here used, seems to express the thought set before

us in the Prophet Hosea iii. 3, where he says to the wife whom he had taken: "Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man." On the other hand, the cleansing is the removing away of the pollution that belongs to the life from which she is now separated. The inward stains must pass away, as well as the outward actions and words become changed. This is by the Word; and it is here compared to the washing of water: as water has a cleansing effect upon the polluted body, so the Word of God applied by the SPIRIT comes with cleansing efficacy to sweep away the pollutions of sin from the mind and heart of those for whom CHRIST died.

V. UPBUILDING.

The Apostle Paul is taking leave of the elders of the Ephesian Church, never to see them on earth again; and in his

parting charge we read (Acts xx. 32): "And now, brethren, I commend you to God, and to the Word of His grace, which is able to BUILD YOU UP." What is most present to his thought here? Is it not steadfastness of walk with God amidst all the surrounding dangers, when he, their friend and counsellor, will no more be with them? In other words, when he speaks of their being built up, does he not refer to the great fact that the Word of God can produce Christian character? When we have known what it is to take our place as sanctified ones, when we have had experience of cleansing from the old pollutions, we have still to go forward in trustful, patient walking according to the Word of God, that through new habits our very inmost character may come to bear the image of the LORD JESUS. That which was our natural character being like a building which, stone by stone, is being taken down as, stone by stone, we are becoming built up into Him in all things, who is the Head, even CHRIST



ENTRANCE TO THE I'CHANG GORGE ON THE YANG-TSI RIVER.

Itinerations in Gan-hwuy.

BY JOHN DARROCH, LUH-GAN.

ON the 10th April I left with Mr. Chin for a journey westward, going along the border of Ho-nan, and returning by Kin-kia-ch'ai.

In Ku-shi Hien a man wanted to give me small cash in payment for a tract which he purchased, and on my refusing to accept them he was about to move off without paying me. A man in the crowd, stepping out, said:

"If you do not pay for that book I shall beat you."

And before we could interfere he had put his threat into effect. With a few kind words, however, we managed to separate them before much damage was done.

At a little country place we heard a man say:

"I have one of their books at home; it is about two inches thick, and was given to me about ten

years ago by a foreigner who was distributing books free."

"What is it about," asked one, "empty words?"

"Ah, was the reply, "it seems all true; and if people would act in accordance with its precepts, we might dispense with mandarins in this place." I was pleased to hear this testimony to the value of the New Testament, and, sitting down beside the man, I told him of one wonderful sentence in that book—namely, "The LAMB of GOD, which taketh away the sin of the world," and urged him to study it.

At another place a man named Chu was inclined to believe the Gospel. The elders of his clan forthwith summoned him to the "Ancestral Hall." He was allowed to tell what he knew of the Gos-

pel, and after a short consultation had been held he was informed that if he did not *at once* give up all intercourse with foreigners he would be buried alive!

You will not wonder that the poor fellow, who has as yet only seen the Truth dimly, is afraid to take his stand on the side of CHRIST.

We met with encouragement in many of the places visited, and returned home on April 22nd. On the following Sunday Hsin Sien-seng and Ting-li-cheng were baptized. Pray that these two may gain the Master's "well done."

Our itinerations are over for the season. There is scarcely a village within 200 *li* from Luh-ga which we have not visited since the winter of last year.

The Needy Villages of Kwei-chau.

BY MRS. THOS. WINDSOR.

WRITING from Ho-pa-chang, on May 6th, Miss Annie Hastings (now Mrs. Windsor) gives us the following particulars of a visit to one of the country districts near Kwei-yang.

Mrs. Fang and I started on a Thursday morning, and proceeded to King-ku, about forty-five *li* distant, where we remained until Monday in the house of Mrs. Fu's married daughter. We visited in the neighbourhood,

and included the Miao villages (the Miao are aborigines), going each day to one or two hamlets, and in the evening telling the Gospel to the women who came to see us.

On Sunday evening there was a storm, and only half-a-dozen girls came in. I taught them a verse of the hymn, "When Mothers of Salem," which is very easy and simple in Chinese. I trust the seed thus sown will bring forth fruit to the glory of God.

On Monday morning I engaged two men to carry my chair, and the few things we had brought with us, to Mrs. Fu's house at Chi-kwan, whilst Mrs. Fu, her daughter, Mr. Fang and I started to walk, hoping for opportunities to preach by the way. Having gone some ten *li*, we stopped at the village Shang-pang-ai. The people here received us willingly, gave us tea and listened to our story. We remained about an hour, at

then went on to Hsia-pang-ai, a village situated in a most retired spot away down in the valley. The people were most friendly at this place, and pressed us to stay with them. We really had hard work to get away. I felt so sorry to leave them. A number of women came to see and hear us, and one dear old body, who was so clean that she presented a decided contrast to most of the others, listened very intently, and I so wished that we could have remained, if it were only to have given her further opportunity of listening and learning.

We arrived at Mrs. Fu's about 5.30 p.m., and I found letters awaiting me there, and also a messenger with a note from Mr. Clarke.

I quickly wrote an answer, and sent the man back to the city with it.

The next day Mrs. Fu took us to a village a short distance away, which we had not before visited. Mrs. Fang spoke to a good number of young men, and in the evening a woman, who had heard us on our former visits to Chin-kwan, came to hear more, and brought a new neighbour with her. She remembered much of what she had heard previously, and seemed truly anxious to hear more. Alas! she is an opium smoker. Will you especially remember this woman in prayer, for nothing is impossible with God.

On the Wednesday we returned here, and I mentioned to Mrs. Clarke a plan which I had

thought of by which these people might be visited again soon, and Mrs. Clarke has promised to try and carry it out. We feel very much the need of repeating such visits, for how are the people to understand when we make them one short visit and tell them our grand old story but once. Some of these people have never visited the city, and perhaps never will, although they are but a short distance away from it. Mrs. Fang and I had been reading together that morning the words of our SAVIOUR "He that receiveth you receiveth Me," etc., and these people were indeed willing to receive and hear us. I pray that our FATHER may bless them, and I am sure He will.

In Memoriam.

MRS. RUSSELL.

BY MRS. C. H. JUDD, OF NING-HAI.

"What I do Thou knowest not now; but thou shalt know hereafter."

SOMEWHERE about the year 1882 Mrs. Russell (then Miss Seed) was led, in the providence of God, to hear a lady evangelist, Miss McClatchie, preach. The arrow of conviction entered her soul, and she could not shake off the impressions received. The following Sunday evening she felt compelled to go again, and another message from God pierced her heart. On the third Sunday there was again a struggle within her, as to whether she should yield to the promptings to go once more to hear the one who had been used of God to bring the conviction and unrest which was to precede the shining in of the Light of Life. She went; the text that night was, "Cut it down; why cumbereth it the ground?" Satan tried hard to keep her from yielding to the strivings of the HOLY SPIRIT; but, praise God, a stronger than he prevailed to claim her for Himself.

From that time the current of her life was turned, and, with that intensity of will and purpose which characterised all she undertook, she gave herself up to His service, losing no opportunity of telling of His power to "save them to the uttermost that cometh unto God by Him." I have been told that during the ten months that intervened between the time of which I have just written and her going to China, she was used of God in the conversion of about two hundred souls; though eternity only will show how many others received blessing through her.

When the needs of the vast field of China came before her notice, she felt the call to go, offered herself to the China Inland Mission, was accepted, and went out in the year 1883, reaching that land on Dec. 13th.

At that time we were living in Shanghai, and had the pleasure of receiving our dear sister into our home. Then it was that a precious friendship commenced between us, which continued uninterrupted for more than ten years,—now broken for "a little while," but to be resumed in His presence, where there will be "no more death."

I found that dear Mrs. Russell fully embodied my highest ideal of a friend—tender, sympathising, wise, true and faithful; exhibiting a love so strong and self-abnegating, that no sacrifice was too great to make for the object upon whom it was bestowed. I have often felt how true those words were of her—

"For love's strength standeth in love's sacrifice,
And he who suffers most has most to give."

During Mrs. Russell's stay with us, we were impressed by her strong, simple, child-like trust in God, her power in prayer and the depth of her spiritual experience, and concluded she must have been a Christian of at least some years' standing; but to our surprise we found that she had been converted only ten months. She

taught us some precious lessons, which have been a blessing to us ever since.

After staying in Shanghai a few weeks—during which time she was owned of God to bring blessing to not a few souls—Mrs. Russell went on to Chefoo, where for a while she assisted Mrs. Sharland in her school, and afterwards, in conjunction with Miss Whitchurch, took charge of the China Inland Mission School for girls, in which she laboured with great efficiency and unflagging zeal for more than three years.

Though conscious of the LORD's leading to that work, and His presence with her in it, her heart turned longingly to the Chinese for whose sake she had left her native land, and reinforcements having been found for the school, she and Miss Whitchurch left Chefoo in July, 1887, and set out for Hsiao-i, the station to which they had been appointed. Feeling deeply the importance of the step, and the tremendous issues that hung upon that change, involving as it did the eternal destinies of the souls among whom they were to labour, they decided, during the two or three weeks in which they were preparing to go, to set apart an early hour every morning to plead with God on behalf of their future sphere of labour, asking that both they and those to whom they were going might be prepared for a gracious work. Other friends in sympathy with them were invited, and it was my privilege to be present at some of those hallowed meetings.

How abundantly God answered the fervent longings of those truly consecrated hearts has been seen by the tidings that have reached us from time to time of the work in that distant city.

In the summer of 1893 I had the joy of meeting my dear friend again, though it was a great grief to me to see her so shattered by physical suffering.

In addition to all the work and responsibility which usually devolved upon her, she had been sorely tried by an epidemic of fever which broke out among the school-children. Many of the natives in the province had died of it, and as one after another of the children was stricken down she watched them with tender solicitude, wrestling in prayer for each one as life and death hung in the balance. Only those who knew her well can understand what this would mean to her of suffering; for they were boarders, and the thought of what a grief it would be to the absent parents should they die, was agony to her. But, praise be to God! every precious life was spared. Finally, she herself was laid low with the same disease, and her faithful and attached Bible-woman assisted Mr. Russell in nursing her, watching her with a mother's devotion and love, ever and anon leaving her side to pour out her soul to God on behalf of that dearly-prized teacher

and friend, who had literally "poured forth" her life for the people of Hsiao-i.

Again faith and prayer were rewarded, and the valuable life spared; but it was deemed necessary that she should have a decided change and rest, and she was taken down to the coast.

Months passed by, characterized by alternate suffering and relief, spent partly in Chefoo and partly in Ning-hai. Every day of improved health was spent in earnest work for the MASTER, and loving ministry to the needy souls and bodies of the people around us, finding great joy in alleviating the sufferings of others, and bringing brightness into many a sorrowful heart, yet feeling oppressed with the burdens of sin and grief which were frequently, nay, constantly poured into her sympathising ear. During the last few weeks of our stay in Ning-hai, a blessed revival was granted, and her yearning

heart was filled with joy by seeing many women showing signs of eager interest in the Word of Life, and a few trusting in CHRIST for salvation.

Failing health obliged our return to England, and she accompanied us to Shanghai, intending to return to Chefoo, from whence she hoped to visit Ning-hai occasionally, but that was not to be; her sphere of service was changed to the home of light, and joy, and rest, to which her oft-weary spirit had longingly turned.

The LORD JESUS prayed: "FATHER, I will that they also, whom Thou hast given Me, be with Me where I am." We cannot but rejoice in His joy and hers; but earth is poorer, and we who loved her miss her sorely; but we pray that her mantle may fall upon some of us, and that by her life and example we may be stimulated more than ever to pray and labour for the salvation of souls, and the spread of CHRIST'S Kingdom all over the world.

MISS C. J. SCOTT.

ON August 21st we were startled to receive a cablegram from Shanghai, bearing simply the words, "Scott dead," and although we knew that it could refer to no one else than to our sister Miss C. J. Scott, we could scarcely grasp the sad truth, as recent letters from her had spoken of her being in good health. Two days later, however, brought us letters from Mr. William Cooper, the Assistant Deputy Director of the Mission in Shanghai, telling us that Miss Scott was very ill of typhoid fever, and by the same mail we received a letter from Miss M. A. Emslie, Miss Scott's companion in service at Tsih-k'i Hsien. This letter was dated July 13th, and from it we learn that Miss Scott had already been prostrate for over a week, and was at that time exceedingly ill. Miss Ardern, from Huei-cheo Fu, was there and was taking charge of the nursing. Much prayer was being offered on behalf of the sufferer, and we learn from a later note by Mr. Cooper that strong hopes were entertained that she might ultimately recover, but the cablegram previously received told us that God had not seen fit to fulfill these hopes but had taken our sister to be with Himself. Her death took place on July 29th.

Miss C. J. (Tina) Scott, with her older sister Maggie, left Toronto for China on Jan. 13, 1890, and sailed from Vancouver ten days later. They were the daughters of Mr. William Scott, of Mount Joy

Farm, Martintown, Ontario, and sisters of Rev. Alexander Scott, of Perth, Ontario. A careful Christian home training and very definite conversion to God had been followed by whole-hearted consecration to His service in the lives of both



sisters, and alike in their Christian service at home, and after they reached the land of China, their gentle Christian spirit and hearty loyalty to the Master were made a blessing to those with whom they came in contact. Miss C. J. Scott was possessed of considerable mental gifts, and during

her time of study she made rapid progress in the Chinese language and became well equipped for her future work.

After several months spent in the Ladies' Training Home at Yang-chau, the Misses Scott removed to Hwuy-chau Fu, in the province of Gan-hwuy, where they were co-labourers with Mr. and Mrs. Begg. In the fall of 1892, the older sister was compelled to return to this country by failing health, and soon afterwards Miss Scott and Miss Emslie began to take missionary journeys to the city of Tsih-k'i Hsien. Gradually the LORD gave them favour in the eyes of some of the people, and during the past spring they were privileged to open a Mission Station in that city, which appeared for the first time on the list of Missionaries and Stations which accompanied our August issue.

In her recent letters Miss Scott has told us of two or three women who showed much interest in the Truth, and whom she trusted were really believers in JESUS. We pray that the work she has left may be greatly prospered of GOD in the hands of her companions, and that the life laid down on behalf of the heathen of Tsih-k'i may bring forth the fruitage of many precious souls yet to be won for CHRIST in that place. We would ask the prayers of our readers on behalf of the stricken parents, to whom the tidings have come as a very heavy trial.

MISS BERTHA PORTER.

WRITING from Chin-kiang, on July 11th, Miss Mary Pearson, who is a trained nurse, gives us the following details of the last days of our sister, Miss Bertha Porter, whose death we announced last month: "Our dear sister grew weaker day by day, and it became clear that the LORD would take her to Himself. It is hard to let these beloved workers go, knowing as we do the great need of China. On Sabbath morning, I said to those who were helping me that I feared it would not be many days before the end came, and I found that the doctor was of the same opinion. About noon, she had one or two chills, and she said to me, 'What does this mean? Does it mean that JESUS is coming for me soon?' I knelt down by her side, and said, 'Yes, dear, we all feel that JESUS is coming for you soon, and we thought it right to tell you, in case you would like to send a message to your mother.' She looked disappointed for a

moment, and then her face brightened up, and she said, 'Mary, am I going in to see the King?' We told her that this was so. Just then the flood of joy which came into her soul seemed to be unspeakable. It was as though she entered into the presence of the King at once. She then asked one of the sisters by her to get some paper and take down what she had to say. She dictated letters to her mother, and to other members of the family. We all felt that the strength she was using just then was given her by God for the purpose. She had been so weak for some days that she could only speak a few words at a time. After each letter was finished, I gave her a few spoonfuls of nourishment, and then she would say, 'Now, another letter,' and so she went on till she had dictated ten or more letters. Each one was finished with a beautiful prayer. I have never seen God's power manifested so wonderfully. It has been a blessing to my own soul.

A Bold Stand.

BY MR. G. McCONNELL.

DURING the early part of April last I visited several of the villages around Ho-tsin, SHAN-SI, and was well received.

While I have been away my boy has looked after the opium patients, seven of whom are still in the house. Several of those who have passed through the refuge are most promising cases. One man,

Nei, from a village to the south, has taken a bold stand. After breaking off opium-smoking he went home and destroyed his idols. Last week was the time appointed for all to visit the graves of their ancestors and worship there. Some of the members of Mr. Nei's family, together with a few of the villagers, came to his house, and

old him that he, too, must go and burn incense. He refused, saying that he now believed in JESUS, and could not worship his ancestors any more. They threatened to beat him if he would not go, but he remained firm. They dragged him out of his house and along the village street, beating him as they went, until some one interposed and they released him. He is very happy through it all, and his face

beams with joy. Two days after this occurred was Lord's Day, and he came in and told us about it. He is constantly singing "Onward Go," and is very anxious to learn more of the Truth.

Other two brothers named "Tuan," one a teacher and the other a tradesman, have also destroyed their idols, and seem really desirous of following the LORD.

Visiting Among Kiang-si Farmers.

BY MRS. W. TAYLOR, KIH-GAN.

MR. TAYLOR and I, with our cook and woman servant, arrived at this hamlet of Shen-kang-shan yesterday (April 26th), after a slow but pleasant sail of three or four hours up the river.

We hope to spend a week in visiting the villages near to the little house which we have rented.

This morning, after family prayer in Chinese with the cook and woman, Mr. Taylor took a number of Gospels and went out to visit a small town a short distance away, and he returned about 11 o'clock.

About 2.30 p.m. my woman and I started out to visit a village about one-third of a mile away. The farmers are busy now transplanting the rice sprouts into the fields, and as we wended our way along the grassy paths that form the embankments of the many-shaped rice fields, some of the workers stopped their work and stood erect to have a good look at the "foreign lady."

On our arrival at the village several women came toward us, and we stood for a minute or two under the shade of a large tree. Soon there were ten or fifteen women around us, and some one in the group suggested that I should be asked into a house to sit down. At this an elderly woman invited us into her home. A real Chinese farm house it was, and not by any means the tidiest I have seen. Chinese farm implements of various kinds lay around, almost filling the centre room or "guest hall." There was plenty of room, however, for thirty or forty women and almost as many children to crowd around me. I was glad to find that they seemed to have no fear of the foreigner, as we so often find it in villages. Even the children leaned up against me. One chubby little fellow of about five years old was particularly interesting as he stood gazing at me, whilst he was

holding a large live frog by a string which was fastened to its leg.

The women listened more or less attentively to the story of the Gospel, but so far as one could see there was no spirit of enquiry, and one was reminded of the necessity of "walking," and also "working," "by faith and not by sight."

Saturday, April 28th. This morning we visited another village. A nice, friendly old woman, who lives next door to us here, kindly offered to accompany us, as she knew someone in the place to which we were going. We were not so hospitably received as yesterday. Passing along the narrow, stone-cobbled street of the village, we stopped and spoke to two or three women. They did not seem at all frightened, but gave me no invitation to come in. Our neighbour's friend brought us a bench, however, and we sat at her doorway while about twenty women gathered round us. Many of these women had been to visit Mrs. Duff and Miss Turner when they were out here last summer. I hope to visit them again next week (D.V.).

May 2nd. Continuous rain has kept us in the house since last Saturday, and so but little more has been done to spread the Gospel outside of this little hamlet of six or seven houses. Last evening we were reading for a while out of Dr. Pierson's Divine Enterprise of Missions. He says, "The true Divine principle of missions is not concentration, but diffusion." May the LORD make His plan more plain to us every day, and give us grace and strength to follow it.

A few women came in this evening to see me, and I had a nice time with them for about an hour, first asking them questions to see how much they remembered, and then telling them the story over again. Our friendly neighbour asked me to read again

of when and where JESUS was born. (Our cook had been reading and explaining the second chapter of Matthew to her the night previous, and she wished the others to hear it, too.) Again I told them the old, old story, and as I spoke of the death of JESUS, one woman said, "Ah! and He died." Before I had time to go on, my woman answered, with her face beaming, "Oh! but He rose again after three days."

May 3rd. The five women who were in last night came again this evening about dusk. My woman lit the little native lamp, and we gathered round the table, for they had all come to hear more.

I told them of the love and power of JESUS in the feeding of the 5,000, and in raising the widow's son at Nain. For an hour and a half we talked of eternal things, and as last night they seemed again to really enjoy it. Thus the seed was sown, and we leave it with the Master, praying—and we ask you to join us in prayer—that the SPIRIT may open up the Truth to them, and lead them to call upon the LORD and be saved.

It seems hard to leave these women alone with no one to tell them more, but we hope to come out again occasionally and stay for a week or two.

From the hills behind here, which we have climbed once or twice, we have got a bird's-eye view of the work among women that awaits us in this district.

Below us we can see the city with its thousands of homes, only a few of which have yet been reached, and we can count also fifteen or more villages. May the LORD give health and strength for the visiting of these homes and villages—which is so distinctively woman's work in China—and may He thrust out more workers for the scores of similar districts in this part of Kiang-si.

First-Fruits from the Min-kia in Yun-nan.

BY JOHN SMITH, TA-LI FU.

I AM glad to be able to tell you of the baptism of Yang-hen-fang, the first-fruits of the Min-kia tribe (aboriginal). Shortly after his baptism he brought his son, ten years old, to be instructed in our school, and we took him in as a boarder.

Yang-hen-fang was an enquirer for about seventeen months. During that time he had to endure a good deal of petty persecution in his village; but when it was known that he was baptized this became more violent, and his wife was foremost in it. The boy was recalled from the school, and he was ordered to have no intercourse with us.

Next Sunday Yang-hen-fang was absent from the services. We had special prayer that God would deliver him from the fear of man. About ten days later he came into the city, having got the victory,

and bringing with him a clansman, who appears really desirous of becoming a Christian. His son also returned to the school.

Some weeks passed, and our friend Yang-hen-fang appeared again with another man from the same village, who seems already to have acquired a clear knowledge of the way of salvation. He also is named Yang. Indeed, all the people in the village (except two families out of seventy) are of the same name and clan.

Pray that this whole village may be brought to JESUS.

The direct cause of the persecution was his refusal to continue the yearly subscription of rice for the maintenance of the village temple. It may be that this question will cause him further trouble. The enquirer whom he brought to us is now here breaking off the opium habit.

STATISTICS OF THE CHINA INLAND MISSION.—Continued.

PROVINCES.	STATIONS.	Work Begun.	Stations and Missionaries.				Paid Native Helpers.				Unpaid Native Helpers.	Communi- cants in Fellowship		Baptised Persons.		Organized Churches.	Schools.		Hospitals, Dispensaries and Refuges for the Cure of Opium smokers.							
			Stations.	Out-Stations.	Chapels.	Missionaries and their wives and Associates.	Ordained Pastors.	Asst. Preachers.	School Teachers.	Colporteurs, etc., Chapel-keepers.		Bible Women.	Male.	Female.	Baptised in 1893.		Baptised from Commencement	Schools.		Native Pupils.	Schools.	Native Pupils.				
GAN-HWUY— Continued.	CH'I-CHAU	1889	I	.....	I	3	.....	.....	.....	I	.....	3	1	.....	16	I	.....	.....	.....				
	Kien-teh	1892	I	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Ta-tung	1890	I	.....	I	1	.....	.....	I	.....	.....	.....	.....	.....	5	.....	.....	.....	.....			
	NING-KWOH	1874	I	2	3	6	.....	I	I	.....	I	33	20	.....	82	3	I	5	.....						
	KWANG-TEH	1891	I	.....	I	6	.....	I	.....	I	.....	.....	.....	.....	.....	.....	.....	.....	.....
	HWUY-CHAU	1884	I	I	2	6	.....	2	.....	2	I	7	6	5	13	2	.....	.....	.....				
	Wu-hu	1893	I	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
KIANG-SU, 1854	Gan-tung	1891	I	.....	.....	2	.....	.....	.....	.....	6	2	.....	8	I	.....	.....	.....	.....			
	Ts'ing-kiang-p'u ..	1869	I	.....	I	5	.....	I	.....	I	11	8	4	.....	I	.....	I	4	.....						
	Kao-yiu	1888	2	.....	I	6	.....	I	I	I	I	3	2	.....	125	I	.....	I	20			
	Ling-tseh	1893	I	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	YANG-CHAU	1868	2	.....	2	9	.....	I	2	.....	10	18	3	.....	2	I	11F.	I	13F.			
	Training Home ..	.....	.....	.....	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	CHIN-KIANG	1888	I	.....	I	6	.....	I	.....	.....	1M.E.	3	2	.....	I	.....	.....	.....	1H
Shang-hai, etc.	1854	I	.....	.....	19	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
YUN-NAN, 1877	CHAU-T'UNG	1887	I	.....	I	5	.....	.....	I	.....	2	.....	2	.....	I	.....	.....	I	7M.
	TUNG-CH'UAN	1891	I	.....	I	5	.....	.....	.....	.....	I	.....	I	.....	I	.....	.....	.....	.....			
	KUH-TSING	1889	I	.....	I	5	.....	.....	.....	.....	2	.....	.....	2	I	.....	.....	.....	.....			
	YUN-NAN	1882	I	.....	I	5	.....	I	.....	.....	I	3	.....	12	I	.....	.....	.....	.....			
	TA-LI	1881	I	.....	I	3	.....	.....	I	.....	2	.....	I	3	I	.....	I	11M. 17F.		
	Bhamo (Burmah) ..	1875	I	.....	I	2	.....	.....	.....	.....	2d.	10	2	.....	22	I	.....	.....	.....				
KWEI-CHAU,	KWEI-YANG	1877	I	.....	I	7	.....	I	I	.....	22	24	7	63	I	.....	I	12F.	1D.			
	GAN-SHUN	1888	I	2	3	4	.....	I	I	.....	14	8	5	21	3	.....	I	12M.	.....						
	HING-I	1891	I	.....	I	1	.....	I	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....
	Tuh-shan	1893	I	.....	I	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
HUN-AN, 1875	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
KIANG-SI, 1869	KIU-KIANG	1889	I	.....	.....	6	.....	.....	.....	I	3	2	3	5	I	.....	.....	.....	.....			
	Ta-ku-t'ang	1873	I	.....	I	3	.....	.....	.....	.....	1	1	.....	8	I	.....	.....	.....	.....			
	NAN-K'ANG	1887	I	.....	2	4	.....	I	.....	.....	6	4	.....	10	I	.....	.....	.....	.....			
	Gan-ren	1889	I	4	5	4	.....	3	.....	I	I	16	21	7	42	I	.....	.....	.....				
	Peh-kan	1893	I	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Shang-t'ung	1892	I	.....	I	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Kwei-k'i	1878	I	3	4	4	.....	.....	.....	3	43	71	.....	139	I	.....	.....	.....	.....			
	Ih-yang	1890	I	.....	I	2	.....	I	.....	I	11	5	.....	13	I	.....	.....	.....	.....			
	Ho-k'eo	1878	I	3	4	4	.....	4	.....	I	I	24	23	10	55	I	.....	.....	.....				
	Shih-k'i	1892	I	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Kwang-feng	1889	I	.....	I	2	.....	2	.....	2	12	7	3	20	I	.....	.....	.....	.....			
	Hwang-king ling ..	1893	I	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Yang-k'eo	1890	I	.....	I	2	.....	I	.....	I	9	7	7	15	I	.....	.....	.....	.....			
	Shen-keng	1892	I	.....	.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Yuh-shan	1877	I	I	2	8	.....	I	2	I	.....	51	47	.....	121	I	I	18F.	1D.				
	KIH-GAN	1891	I	.....	.....	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Feng-ch'eng	1888	I	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	Feng-kang (KAN-CHAU)	1891	I	.....	I	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
CHEH-KIANG, 1857	HANG-CHAU	1866	.....	8	8	I	2	5E. 4El.	.....	.....	4, 1P.	126	79	30	379	8	.....	.....	.....				
	SHAO-HING	1866	I	5	6	2	I	4	I	2	2	121	83	10	305	6	I	19F.	.....						
	Sin-ch'ang	1869	I	2	3	2	.....	2	.....	I	I	22	13	9	43	I	.....	.....	.....				
	Tseh-k'i	1893	I	.....	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	NING-PO	1857	I	I	2	1	.....	.....	.....	.....	1D.	11	10	.....	157	2	.....	.....	.....				
	Fung-hwa	1866	I	2	3	3	I	2	.....	I	I	20	26	7	130	3	.....	.....	.....				
	Ning-hai	1868	I	I	2	2	.....	3	.....	2	.....	43	29	41	120	2	.....	.....	.....				
	I'AI-CHAU	1867	I	13	14	5	.....	8	.....	5	4	495	159	312	801	9	.....	.....	1D.			
	WUN-CHAU	1867	I	3	4	4	3	2	2	10	110	28	340	4	I	28F.	I	19M.						
	Bing-yae	1874	I	3	4	3	2	4	I	5	113	41	25	257	4	I	10M.	1R.						
	KIN-HWA	1875	I	I	2	3	2	I	13	5	3	64	I						
	Yung-k'ang	1882	I	2	3	3	2	I	28	16	6	55	3						
	CH'U-CHAU	1875	I	I	6	2	7	3	11	I						
	KIU-CHAU	1872	I	I	2	3	17	10	112	2	1D.						
	Kiang-shan	1892	I	I	3						
Ch'ang-shan	1878	I	I	2	4	.....	.....	.....	I	2	14	13	2	39	2	.....	.....	.....	.....			
Peh-shih-kiai	1879	I	.....	I	2	.....	3	.....	.....	I	12	12	.....	53	I	.....	.....	.....	.....			
At discontinued stations	178						
Total			123	105	204	*536	12	120	32	57	40	104	2718	1516	821	6448	134	11	133	29	416	7H 28R 16D.				
			Total, 261.										Total, 4,234.													
													English Pupils										80			

* To this 536 add 47 Undesignated Missionaries and Students—Total for 1893. 583
Increase between January 1st and May 26th, 1894. 28

Total, 611 Missionaries.

News from the Si-ngan Plain.

BY W. G. LAGERQUIST, CHEO-CHI HSIEN.

I LEFT here for Feng-siang on March 9th, in order to accompany our Bro. Soderstrom to Han-chung to see Dr. Wilson. We had a very nice journey both up and down, with the exception of two or three days. We stayed five days in Han-chung. During that time we had the joy of seeing several workers coming back from different places, with beaming faces and hearts full of joy and praise, bringing in the names of enquirers from the different districts. Some brought nine or ten, others fifteen, others twenty odd, etc. A great deal of seed has been sown in these places for ten years or more with comparatively little results, but now one can truly see that it has not been sown in vain. It is the "old Gospel," and it has its "old" power, and the LORD is the same as of "old" mighty to save. It was a great privilege to see the native Christians, and to hear their songs of praise and thanksgiving.

Leaving Han-chung, we went to Lung-chau, Bro. Soderstrom's old station. Here we found a number of people who have broken off opium and are now enquirers. Twenty to thirty meet every night for prayer, study and instruction. It was a great privilege to be able to speak to these dear ones twice on the LORD's day, and to visit some of their homes on the following day, and, by *His* help, to minister to some of their sick ones.

Leaving Lung-chau on Tuesday, we got to Feng-siang on Wednesday, to find that the LORD had called home one of His little lambs during our absence—Mr. and Mrs. Botham's little girl, Ruth, who was everybody's pet. We do sympathize with Mr. and Mrs. Botham in this their sore trial. Little Ruth lies beside our late Bro. Olson, and is another finger pointing us heavenward, and also telling us that the time is short.

Leaving Feng-siang, we arrived here on Saturday evening, finding Bro. Hagquist busy and happy in the work. Brothers Soderstrom and Hagquist left for Si-ngan on Monday morning. It has been raining here for the last six days, yet I find a number of people coming for medicine, and I have been able, by God's help, to dispense Gospel truth as well as medicine to them.

May 12th. Mr. and Mrs. Botham arrived here on the 4th inst., and also their little boy Mark. It caused quite a stir amongst the people, as Mrs. Botham is the first lady Missionary

who has entered the city, and Mark was the first little foreign child that they had ever seen, so everybody wanted to have a look at him and to touch him. A fair is being held not far from our place, and we have crowds of people morning, noon and evening. Yesterday, about one thousand people heard the Gospel in the Hall, and Mrs. Botham had about two or three hundred women. They could not all find seats, so they sat down on their heels in proper Chinese fashion. Many people seem to be really interested. Some come every day and stay here nearly all day. To-day it has been raining very hard, yet we have large crowds in the shop. A good number of the people who come for medicines and treatment seem to be interested in the Gospel, and some come to the services.

May 26th. Mr. and Mrs. Botham left us on the 22nd. Mr. Bland arrived on the 14th. We have had very blessed times here in proclaiming the message, and a number of people are deeply impressed, and we believe that, ere long, we will have the joy of seeing souls saved. We are looking to the LORD to send us Testaments, Bibles and books for the enquirers, as well as funds to put up a building where such as live far from the city can stay over night.

We have just been here a few days over a year, and it gives us much joy and cause for praise and thanks to our loving FATHER for all His love and care over us. A year ago the people tried their best to get us out; now this is changed, and I believe the greater part would be sorry to see us go. We are very thankful for the way the LORD has used the medical work. There are several people, who seem to be very much interested in the Gospel, who came here first for medicines. One gentleman, a rich merchant, is studying the Gospels and other books very diligently, and seems to be in earnest. He has gone back to his country place, three days from here, and has invited us to go and see him, and stay with him whenever we can. Another man has just left for Si-ngan, who seemed very much interested, and who also reads and studies the Gospels, etc., besides many others. We believe the LORD is going to call out many in this district who shall be bright and shining lights for Him. Dear friends, do pray for us! The devil is busy. He hates us, and will do all he can to stop the work. But He who is for us is mightier than they that be against us!

A Sound of Abundance of Rain.

BY WILLIAM WILSON, M.B., C.M., HAN-CHUNG, SHEN-SI.

"And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly."—Acts vi. 7.

FOUR months ago our young evangelist, Yang, set out with a Christian helper on an evangelising tour. Mr. Easton recommended him to be guided entirely by circumstances as to how long they should stay in any one place. The first city visited was Mien-hien, 110 li from here, and the LORD gave them so much encouragement there, that up to the present time they have not been able to go any farther.

Mr. Yang is a very earnest evangelist, and well-instructed in the Truth. From the first large numbers came daily to listen, although there was some decrease as the novelty wore off. It was

evident that many were really interested. One after another showed signs of

THE HOLY SPIRIT'S WORKING.

till now there are twenty or more who meet for worship on Sundays, and come together every evening for reading the Scriptures and prayer. Five of these who were opium smokers have abandoned the habit, and five or six who had idols or idolatrous papers in their houses have destroyed them, while many more who had not actually any idols to destroy shew as unmistakably the work of grace in their hearts.

It was a great joy to us on the first Sunday of the Chinese New Year to welcome Mr. Yang and eight or nine of these new converts, who, of their own accord, had come up to meet with their fellow-believers here.

This work is the more encouraging as

NO FOREIGN MISSIONARY

has been living in Mien-hien, so there has been no false attraction to draw the people to hear the preaching, nor has there been any prospect of benefitting in temporal matters. On the contrary, the spread of the interest has been in the face of a

good deal of opposition, which has shown itself in the usual way, and in anonymous placards misrepresenting the object of those who seek to spread the Gospel, and reiterating the constantly repeated calumnies against foreigners. This opposition has now to a large extent been lived down, and as there are not a few women ready to hear, I trust that very soon some one may be able to go there to teach them,

This new work has not been without its

REFLEX INFLUENCE

on the church here; for at the recent idolatrous festival in the city, we had quite a large number of volunteers who greatly assisted us in the work of preaching and selling books, and we had splendid opportunities of making known the Gospel.

I have written enough to call forth praise and prayer, and trust that subsequently we may be able to record the LORD's continued goodness in prospering the work commenced at this new centre.

The city of Mien-hien lies in the neighbourhood of Han-chung and Ch'eng-ku, to the south of the Sin-ling mountains, that great range which, running from east to west, cuts the province of Shen-si

into two unequal parts. North of the mountains, in the greater portion, is the vast, well-known and much-prayed-for Si-gan plain. But mountains are never barriers to grace, and throughout the whole of the district represented by the names mentioned above there are

ACCUMULATING SIGNS

of coming showers. After mentioning a number of places in detail, Mr. Easton, Superintendent of the province, concludes as follows:

"Roughly speaking, there are about seventy new believers attending worship and desiring instruction in nine or ten places. God is working, and we need, believingly and earnestly, to follow up the work."

And it is through the Chinese Christians themselves that the work is spreading.

Mr. Albert Huntley, of Ch'eng-ku, remarks recently in a deeply interesting private letter:

"Lin, that quiet man who preaches daily in the Fu, has just returned from Li-ping (210 li south of Han-chung) with eighteen names of vegetarians who have turned to the LORD."

And again:

"Sao-pu has returned from a month's journey.

He met Mr. Strong with a man Hsiong . . . and they had a splendid time of preaching. The result is that I have a list of fourteen names brought me (as enquirers, that is) two of whom have destroyed their idols."

Another sentence of Mr. Easton's is interesting in this connection:

"At Lu-to-ho (in the same neighbourhood) there are several inquirers. These gather round a Christian weaver, who has recently come from Choh-chi-hien in Si-ch'uen. The church in Choh-chi-hien was started by a Christian from this place who was visiting there!"

Of Feng-siang, which lies west of the Si-gan plain, he says:

"Our hearts are gladdened by hearing of a more hopeful state of things in Feng-siang at last. Mr. and Mrs. Botham have worked long and faithfully in this place, and fruit is beginning to appear. About twenty men are now attending worship on Sundays, and a few have been staying for a week in order to be taught the Scriptures."

"Therefore being by the right hand of God exalted, and having received of the FATHER the promise of the HOLY GHOST, He hath shed forth this, which ye now see and hear."

A Lady's Journey in Southern Shan-si.

BY MISS H. J. RICE.

ONE beautiful morning in April, my fellow-worker and myself, accompanied by our Bible woman, Mrs Hsu, started out on our long anticipated visit to the villages. Had we been met by any of our good friends in America, we would probably have been taken for a party of gypsies, and, by our strange costume, have attracted as much attention as we do in China because we are foreigners. We do not travel here as in South China, on barrows or by boat, but our vehicle is very much like what we used to call a "dump-cart." Having spread our bedding in the bottom for a more comfortable seat, we put on our big straw hats to keep off the sun, which, even at this early season, is extremely hot, and mounted the cart, the two foreigners in front and the Chinese woman behind. We were escorted to the big gate by most of the servants on the place, and bidden "God-speed." The driver walked on beside the old white horse, so you can imagine something of our rate of speed. The sun was very hot, and we were so thirsty that, at the first village through which we passed, we were glad to buy some hot water to drink. The first look at the dirty bowl in which it came made one feel tempted to pour it on to the ground, but there was no time to wash the bowl and wait for more water to boil, so a second and wiser thought was to drink without looking at it.

At mid-day we stopped at Huang-ran, and put up at an inn for dinner. As the custom is, a kettle of boiling water was brought to the guests, with cups that looked beautifully clean after our experience by the roadside. The beverage was very refreshing to the thirsty traveller. I felt very thankful that I was able to really enjoy the Chinese food. The chopsticks I found rather awkward to manage, but contrived to get the food from the bowl to my mouth.

The afternoon sun was very hot, and our position in the cart, sitting like the Chinese with no support for our backs, was rather trying to the foreigner, but how can one murmur when one remembers that our blessed MASTER, when on earth, *walked* from village to village in a far more trying climate. As the burning rays of the sun fell on us, my heart was hushed within me as the text came to my mind, "Where the worm dieth not, and the fire is not quenched," and I remembered that these poor perishing souls to whom we were travelling would spend an eternity in endless misery if they did not hear the message of salvation. "For there is none other name under heaven, given among men, whereby we must be saved."

At about six in the afternoon we had travelled fifteen miles, and reached our first stopping place, Shang-chuang, where we were cordially welcomed by Mr. and Mrs. Han, Christians who come to our chapel to worship. Mr. Han is a very earnest Christian, and it did one's heart good to see all in the village, who are interested in the Gospel, gathered at his house, morning and evening, for worship. Hymns were sung, and, after the reading of the

Word, he gave a few words of exhortation and offered prayer. After the evening meal, during which we were curiously watched by a crowd of wondering outsiders, we went out into the large courtyard, and a number of women gathered about us, and we had an opportunity of talking to them about Jesus. Next morning, accompanied by Mr. Han, we walked to a village a mile distant, where another Christian lives. Many people, when they heard of our arrival, gathered together. Mr. Han preached to the men in one room, and we talked with the women in another. We were sorry to hear many of them say they couldn't understand us very well. However, our Bible woman was able to make them understand, and some of the women seemed really interested. Will you not pray that the seed sown may be as good seed in good ground?

Though it looked rainy next morning, we thought we would venture to start, as our time was precious and we had many places to visit. But we had not gone far when it commenced to rain, and we were obliged to stop at an inn for an hour or two, and finally were obliged to cover up with oil-cloth as well as we could and go on in the wet, as the inn was inconvenient to spend the night in. Though it rained hard when we arrived, the face of Mr. Hsueh was as bright as the sunshine, and one forgot the discomfort of the way when one saw also the happy faces of mother and children, and remembered what a change had been wrought in this household within a few years. The father was formerly a very wicked man, and both he and his wife were opium smokers. The youngest child, now three years old, had so inherited the taste for it that the same treatment was used to cure him as with an adult. This Mr. Hsueh has suffered much for the Gospel, having had his grain stolen, and been severely beaten by the order of the magistrate because he would not pay the temple dues, but he stands firm, and the neighbours cannot but testify to the great change in his life.

We did not get much opportunity to speak to unbelievers here, as it rained most of the next day, and Chinese women cannot go out in the rain, even to see a foreigner. It may seem strange to you that we did not go to them, but that would be breaking the rules of Chinese etiquette sadly, and it is quite impossible in this part of the country. I wish you could have a glimpse of this house in which Mr. Hsueh and his large family dwell. The living place is a long, dark room, perhaps thirty feet long, with only one paper window at the end. In it are two chairs, a table and the brick "k'ang," which is used for a bed at night, and considered the best place to sit in the daytime. The "k'angs" are built out into the room 8 x 10 feet, and about 3 feet high. A big straw mat covers the bricks, and, with what we would consider a very thin cotton bed spread out on this, the Chinaman sleeps peacefully. But about the other articles in the room. There is nothing in the way of furniture, but the back part of the room is used as an outhouse where

the different articles of food are kept. This was the best room. Outside were the kitchen, and, I think, one other room that could be used. These people have lost a good deal of their worldly possessions since the man has taken such a stand for CHRIST, which accounts for their poverty.

On Thursday afternoon, just as the sun was coming out, two young men from a neighbouring village came to invite us to their homes. As we neared the place we were met by two bright-faced young women, the wives of the young men. They formed a marked contrast to those who have never heard the Gospel! We were taken into a very cheery room, with texts and a few little pictures hanging on the walls. Everything was so very tidy for a Chinese home, that one felt it was kept so for the LORD's sake. These two young women will soon be baptized, and we hope also the husband of one of them. Although it rained while we were at this place, the rain came in showers, and between times a good many women came in to talk with us.

On Saturday we went on five miles further to Mrs. Hsu's home, where we spent the Sabbath. The people who came to see us here thought we were very strange; they had seen but one foreign lady before. Our feet were first examined; such big feet were strange indeed, but all agreed they must be very good to walk with. Every article of clothing was carefully examined and pronounced very good. When they learned my age and that I was unmarried, they were astonished beyond measure. On Sunday, after service at this place, we visited two villages a few miles away, and held short services at three places. The people all seemed glad to see us. We hope to visit some of the women in this place later on, as they were interested, but have had no opportunity to know much of the Gospel. Pray that I may have wisdom to instruct, and that they may have teachable hearts prepared by the HOLY SPIRIT.

Most of the women in China are unable to read, but I met one in Lu-ts'un, where we spent the Sabbath, who had a very good knowledge of characters, to whom I gave the Gospel of John. Please remember her especially, that the Word may be used by the HOLY SPIRIT to the salvation of her soul.

Our next visit was to Mrs. Li, a dear Christian woman of whom I have already written you something. Her home was such a dear, tiny little house, as neat as possible, and outside was a beautifully kept garden. Such a quiet, peaceful place! A large apple tree in blossom sent forth its fragrance and reminded one strongly of home. A warm welcome awaited us, and everything that could be thought of was done for our comfort. We had expected to spend the night at an inn, as we knew their accommodations were limited. But these kind friends had all arrangements made for us to stay at our old teacher's home. He, too, is bearing bright witness for CHRIST, and evidently growing in grace. He has a bright little girl and boy who will, I hope, be taught much in their youth of the truths of the Gospel. We had hoped to meet many women at a fair to be held a few miles distant, and we certainly did meet a crowd of people, but they were mostly men and boys, who so crowded about Mrs. Hsu and myself, in their desire to see the foreigner, that we were in danger of being crushed to the ground. Just at that moment, however, Mr. Kang, the teacher, came up and dispersed them, and we got back to our cart as soon as possible, having had quite enough of fairs, concluding that a woman's work in China can be done better in a more quiet way. The next day we were homeward bound, though we visited several places along the way where we sowed seed, from which we hope a harvest will some day be reaped. For "He that goeth forth with weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The Light of the World.

BY MISS M. E. BARRACLOUGH, OF TA-T'UNG, SHEN-SI.

WHILE Mrs. McKee and I were visiting in a neighbouring village Miss Aspden had very many visitors—often fifty in a single day. Among them was a very interesting old woman, who belonged to what is known as "the great religion." She wore beads, and a religious book next her body. Having heard in her native village of the foreigners who preached another doctrine, she had come to find out what it was; because, as she said, she wanted to be right.

When she heard of the love of JESUS, and

how He had died for her sins, she could scarcely believe it; the news seemed too good to be true. But when a dear little native woman, who is saved, told her how JESUS had forgiven *her*, and made *her* so happy, she began to take it in.

After talking to her a long time herself, Miss Aspden called the evangelist.

"Here are my beads and my book," the old woman said at length to Miss Aspden; "take and burn them: I believe in JESUS." Then, rocking herself to and fro on the "k'ang" or

brick-bed, she sang with the others—"JESUS calls me," one verse of which runs—"He certainly will hear me, . . . will love me, *to-day*."

She came seeking light and she found JESUS the LIGHT OF THE WORLD. Her husband would beat her, she said; but now that she had JESUS with her, she did not mind. We are longing for her to come again. Please pray for her.

We would rejoice over these dear native converts with great joy, for the LORD is able to "make them stand."

A Merciful Deliberance.

EARLY in April, Mrs. Thorne set out from Hankow on her return to Yun-nan, Misses Ethel Reid and A. Simpson, who are designated for Ta-li Fu, going under her escort. The following extracts from their letters show strikingly the risks incident to inland journeys, how at the most unexpected moment dangers may be met, and withal how graciously God watches over and preserves His servants when disaster seems imminent. Miss Reid says:—

"We are now nearing Ch'ung-k'ing, and, with our arrival there, the end of our river journey.

The LORD has indeed prospered our way, giving us fresh cause every day to praise Him who planneth the very steps, and whose marvellous loving-kindness has been manifestly set forth in the little things. . . . We have only had three wet days; and when I tell you that a downfall means clearing out our worldly possessions, and ourselves receiving a shower-bath from the roof, you will

understand that we have great cause for thankfulness. . . . Our man has been such a comfort. He looks after all our interests as if they were his own, and is so patient with our blundering. The boat is rather short-handed, and when they need help, he at once turns to and handles an oar, or does anything that is needed."

Mrs. Thorne writes from Ch'ung-k'ing on April 26th, three days later:—

"I must let you know of our arrival here to-day. The LORD brought us through many dangers, and we had some narrow escapes from being wrecked on the way up. We came safely to within sight of this city, when, for some wise but mysterious reason, God allowed us to be wrecked, in order it seems to us, to show His power to deliver. I cannot now write in detail, but we will send you particulars. Our boat was literally smashed up, all of it above deck, and a hole in the hull, and yet we all escaped. 'Bless the LORD,

O my soul. . . . Who redeemeth thy life from destruction.'"

Miss Simpson, on April 30th, gives the further particulars promised:—

"When we were within sight of the city, we thought we should get in all right. During the morning of the day we arrived, the mast got shifted from its position, and this, added to the top-heaviness of the boat, made it very unsteady. However, all went well until we were crossing the river to the landing-place, when the boat got into a swift current and went rapidly down stream. The men were helpless, and we dashed right into a large salt junk, completely smashing the top part of the boat. We were all in the front room, and, rushing out, managed to stand on a large oar hanging by the side of the boat we had run into, until some men on the top came to the rescue and hauled us up. None of us were hurt, and when the fright was over, we just realized how wonderfully our FATHER had delivered us. As soon as possible, we got

chairs and went up to the house. Mr. Willett and some men went down to the wreck to see what was left of our belongings. We were making up our minds to 'take joyfully the spoiling of our goods,' but the LORD not only saved our lives' but our goods also, and everything was recovered safe and sound, the only

damage being through the breaking of one of our cases of kerosene, the oil running into one or two of our boxes.

"Our man lost most of his clothes, which loss we made good. The bottom of the boat was not much injured. We felt very sorry for the boat people, and helped them as far as we

were able, for which they were very grateful. We heard that there had been four wrecks that morning in the same place, and our hearts are full of praise to God for His goodness in bringing us safely here. We are all very well in health, and hope to go on our way as soon as possible."

* The Miao-tsi and Lo-lo Tribes of South-west China.

IN the last three issues of CHINA'S MILLIONS we have told our readers something about the aboriginal tribes of Western China, as they are represented by the Thibetan-speaking tribes, the *Shan* race and the *Min-kia* tribes. In this closing paper we must rapidly call attention to a few only of the numerous other tribes in Yun-nan and Kwei-chau.

The *Miao-tsi* of Kwei-chau worship a dog god called *Pan-ku Keo-shen*. They have been alternately in revolt and in submission to the Chinese authorities for the last two hundred years, and it is only twenty years since their last rebellion was suppressed. For some reason, they broke the idols in the Chinese temples during their revolt, and, as they came upon a Roman Catholic chapel in one place, they made no difference between the images of the saints and the idols in the Buddhist temples.

The *Ka-yu Chong-chia* are in the habit of abstaining from flesh meat, wine and tea for twenty-one days after the death of a relative. At the end of this time the coffin is buried. At the funeral of the husband the wife attempts to throw herself into the grave, but is restrained by the friends. On the fifteenth day of the first moon the young people meet together in the evening to sing and dance. Proposals of marriage are made on this occasion by the young men throwing coloured balls towards the ladies of their choice, and if they catch the balls it signifies an acceptance of the offer.

The *Heh-miao* were brought under imperial rule in 1736. Both men and women wear black clothing. About twelve years ago, a man and his wife of this clan were received into the church at Kwei-zang Fu by Mr. Brounston, and they have since been a cause of much joy to the workers there.

Among the *Yie-i'eo Miao* it is customary for first cousins to marry. If a brother has no son, and his sister has a daughter, she must purchase his permission to give her daughter in marriage to someone else. If a husband is not able to pay the dowry for his wife, it is regarded as a family debt, and his sons or grandsons have to pay it.

Among the *Tong-tsai Miao* confiscation and banishment is the penalty if a man marries a woman outside of his own village. The women of this tribe are noted embroiderers and chess players.

The *Loh-chu Heh-miao* keep the bodies of their dead in thick Chinese coffins, outside their houses, for long periods. About once in twenty years a lucky day is chosen by divination, and

the village holds a grand funeral, interring all their dead in one grave.

The *Lo-han Miao* are very devout Buddhists. They sing and dance before the idol, and, during a feast, they do not light a fire for three days.

The *Heh-chong Miao* are lumbermen, and are very sociable, and willing to assist people by advancing money. If they are defrauded, they sometimes, in extreme cases, confiscate the bones of their debtor's parents and retain them until the debt is paid.

The *Yao-ken* migrated from the Province of Kwang-si to that of Kwei-chau during the reign of the Emperor Yong-cheo, A.D. 1722-36. They are noted as collectors of herbs, often carrying their medicines to distant cities for sale. It is reported that this tribe has a written language.

The *Chieh-ken* are said to be very good linguists, and to supply interpreters for many other tribes.

In the Province of Yun-nan there are eleven different tribes who are called Lo-lo, some being known by the prefix *Heh* (black), or *peh* (white), according to their dress, others being known as *Kan* (dry), or *Hsi* (wet), as they may happen to live on the mountain sides or by the banks of a stream. The Lo-lo have an ancient form of writing. Mr. Colborne Baber secured a manuscript book in the Lo-lo character, and at Ta-t'ing Fu in Kwei-chau there is a tablet, one-half of which is engraved in Chinese, and the other half in Lo-lo characters. This written language, however, has fallen into disuse, and probably there are very few living members of this family who can read their characters.

The *Li-su* are to be found both in northern and western Yun-nan. The women wear embroidered leggings of cloth, and their short, dark-colored jacket has a V-shaped opening in the front, similar to that of the *Ka-rens* in Lower Burma. In common with many other of the aborigines, they are short of stature, but strong and well formed.

We have only attempted to give here a brief glimpse of some of the outstanding customs peculiar to a few of the many tribes in these provinces. The examples, however, will be sufficient to show the well-defined distinctions between the tribes, and will, we trust, call forth the earnest prayers of our readers on behalf of these multitudes of heathen who are living and dying in the darkness of heathen superstition. F. A. S.

Encouragement in Western Kwei-chau.

A LETTER FROM MRS. ADAM, OF GAN-SHUN FU.

IT is always a pleasure to hear from you at home, and to learn of the ways in which the LORD is working in your midst. It was indeed good news to hear that the LORD had supplied the necessary funds for the sending out of another party last January, and especially so when I heard that my

dear cousin was among the number sent forward. The LORD is good, and, as we sometimes tell these Chinese women, our GOD is both a hearer and answerer of prayer. As yet I have not heard anything of my cousin's movements. Should the LORD be pleased to send her here, it will be a joy

and comfort to have her with us, but the LORD knows where He can best use her for His glory and honor.

Since I last wrote you, these premises which have been rented for the use of the Mission during the last four or five years, have been purchased

with funds kindly given for this purpose by friends in the home-land. To show how the LORD is giving us favour in the sight of the people, I must tell you one little incident in connection with the purchase. Half of the property belonged to a widow and her two sons, the other half to a nephew of the same family. The younger brother, who is one of our teachers and a true Christian, is rather despised by his older brother, who is an opium smoker, and who at first seemed determined that he should not have his lawful share of the money. On the evening when the purchase money was paid over these matters were still unsettled, and neither one was willing that the other should carry away all the money, and so after the cousin had taken out his share, the brothers handed the remainder (nearly \$350) to my husband, and asked him to take care of it for them until they could decide upon the dividing of it. They were afraid to trust such an amount in the hands of their own people, and so for some five or six weeks the money lay here. During last week it was finally decided that it should be divided into four equal shares, two to be invested for the mother, and one

share to go to each of the brothers. The latter have now taken away their shares, but the mother's is left in our care for a time longer. These people are of an aristocratic and formerly wealthy family, and, humanly speaking, it is very surprising that the older brother should show so much confidence in us. We do praise God for this blessing upon the testimony borne by His servants here.

A few weeks ago, my husband and I paid a visit to our out-stations, spending a week at Gan-ping Hsien, and a few days at Gan-shun Cheo. At the first place we met Miss Roberts, who had been making that her headquarters during the previous month while visiting the villages round about. She has now returned to Kwei-yang. Mr. Adam had the magic lantern with him, and showed it twice to great crowds, who behaved well, and listened attentively as the pictures were explained and the Gospel preached by one of the Christians. At Gan-ping Hsien there are two very promising enquirers. One is a native doctor, who, about two months ago, destroyed his idols, and has since had to endure persecution on that account. His shop

is closed on the Sabbath, and he is most regular in his attendance at the different services. The other is a poor woman, whose husband was baptised last year. They live thirty *li* outside of the city, and this they willingly walk every LORD's day—that is over twenty miles to and fro—to hear the Gospel. I am told that they frequently walk in without any breakfast, and probably they have very little food to go back to. Their oldest son, a quiet little lad of twelve years, is one of our boarding pupils. At this place there are five men and two women baptised, but one of the men has been for some months under suspension for opium smoking. He has been pleaded with and prayed for again and again, but will not give it up, and so it is necessary that he should very soon be expelled. It will be hard to do it, but for the sake of the others and that the church of CHRIST may be a pure church, this act of discipline must be performed. Please remember these out-stations and country Christians in prayer that, in the absence of regular teaching and help from foreigners, they may rely the more upon the HOLY SPIRIT for His teaching.

Tidings from the Provinces.

YUN-NAN.

MR. TOMKINSON says in a letter dated Yunnan Fu, April 25th:

HERE we have many open doors for preaching, but people take very little interest in the matter of their salvation. We had no baptisms at this centre last year. At present there are no really earnest enquirers among the men, but a few women seem to be interested.

More workers are badly needed. I am now alone here for work among the men, and have been practically so for some time, as Mr. Graham has been suffering from malaria.

We are looking for a movement among the dry bones ("lo, they were *very* dry") and pray that it may come soon.

GAN-HWUY.

Miss I. Ross has recently gone to Ch'i-chau to take charge of the work there, and she writes on June 19th:

I HAVE heard from time to time such encouraging news of your work at home as has made one's heart glad, and I pray that God may abundantly bless those who are giving themselves for the work in China, and those also who are giving of their means

It was a great pleasure to me when in Shang-hai to meet Mr. and Mrs. Giffin and the sisters who came with them and to get late news of you all from them.

This is neither a large nor a grand city, but I should think that before the rebellion (the Tai-ping rebellion, 1851-5, during which many cities were devastated) it was probably a fine-looking place; now, however, most of the houses are thatched with straw.

Work among the women is more encouraging here than at Hwuy-chau; we have no difficulty in getting into the houses of the people, and never have to walk far without receiving an invitation to enter and sit down. The people are very friendly and many hear the Gospel each day. We have many visitors, and the attendance at our women's



Wm. Taylor. A. E. Thor. H. Jensen.
Mrs. Taylor.

MISSIONARY GROUP AT KIH-GAN, KIANG-SI.

class is increasing a little. Many of the women, alas, only come once, out of curiosity, and we never see them again.

SHAN-SI.

Miss Hattie J. Rice, who is working with Mr. and Mrs. Dugald Lawson, at Lu-ch'eng, writes on June 19th:

I HAVE been very busy since coming here, last October, and have not always found much time for study, but just now I am having a very good opportunity. The teachers up here are not so competent as in the south, but we have secured one for the summer who does fairly well. Not very many people come in to see us here, as those in the city do not seem very much interested, and those who come to service are from neighbouring

towns and villages which we have visited. Just now we are visiting the villages nearest to us. Mrs. Lawson and Miss Simonsen and I go out on alternate days. Yesterday afternoon I went to a village a little more than a mile from here. We finally had a very good number of women to speak to, though at first they seemed rather afraid of us. I am hoping to visit this place again in the latter part of the week.

Whilst I was away, Mr. Lawson had a very interesting visit from a man who had come in from a distance with the desire to hear the Gospel. He is about thirty-five years of age, and said that he had been seeking better things since he was eighteen. He seemed very interested in all that Mr. Lawson told him, and asked a number of questions. He had previously heard the good tidings through one of the enquirers here. He has promised to come to service next Sunday.

Mr. and Mrs. Stanley Smith passed through here recently on their way to Luh-an Fu, where they are taking the place of Mr. and Mrs. Studd. They only remained here one night, but as the stations are only thirteen miles apart, we are expecting them soon again to spend the Sabbath. This was Mr. Smith's old station, and the people are very anxious to have him preach to them again.

I am hoping to meet dear Mr. Taylor again at P'ing-iang, where a conference of the Missionaries will be held about the 11th of July. We are praying that this visit may be made a great blessing to us all, and be the means for quickening us for greater usefulness in the Master's service.

SI-CH'UEN.

Miss A. Ross, M.D., who went from England to China in 1893, writes on May 24th, from Lu-cheo, where she is working as a medical Missionary:

I HAVE now been in Lu-cheo about three months. We are a family of five foreigners, including Mrs. Owens' little four-year old son "Norman."

We have a good native Evangelist, named Tsin; he and a young helper conduct the Gospel work among the men. Our work of course is principally among the women. During the four years that

Mr. and Mrs. James laboured here, a little church of some twelve members was gathered out, and there are at present several enquirers. The people are very friendly and come about us in large numbers. The majority of them come for medicine, but every one has the Gospel Story told to them ere they leave the house.

Being on the river we have, occasionally, the pleasure of entertaining Missionary visitors. We expect a visit next Saturday from friends on their way to Yunnan.

Whilst we rejoice in what has been done here, we long to see God's power being manifested and many more being gathered out of heathenism.

Editorial Notes.

IN THE LIST OF MISSIONARIES sent out last month the name of Miss Lydia J. Kay, the lady superintendent of the Receiving Home, should be inserted with a pen among the names of workers at Shanghai, where, we regret to notice, it was accidentally omitted.

Mr. and Mrs. Frost are at present away from Toronto for a short season of rest and change. We hear good reports from them, and trust that they may return greatly refreshed and strengthened for future service.

We omit Mr. Frost's "Origin of the C.I.M. in North America" for this month, but hope to continue it next month (D.V.).

The jottings by Dr. Wilson, under the heading "A Sound of Abundance of Rain," give us cheering glimpses of the way in which God is giving blessing and success to the labours of native evangelists. CHINA'S MILLIONS has to record the triumphs of the Gospel much more frequently in these days than was the case ten years ago. Much of the work has passed the pioneer stage, and the reaping time has come, in some stations at least. To God be all the glory.

On the last page of this issue we again print a statement of the urgent need in China for 100 consecrated men, and we would ask our fellow-workers on behalf of China, not only to pray earnestly that God may use this statement to call forth many lives for His service in China, but also that they will bring this page prominently before the notice of young men in any way which may seem most helpful.

How dry and uninteresting a page of statistics appears! And yet we print in this issue the statistics of the C.I.M. for 1893, with the hope that many of our friends may be led to spend a little time in reading over the names of the stations, with the dates when they were opened, and may try to imagine something of the hopes and fears, the long waiting and the consecrated effort, that preceded the opening of each of these stations, and to realize also the fact that in each of these cities, and dimly outlined by these dull figures, there are living, suffering, praying, rejoicing men and women of our own race, and of the Chinese race,

Our Illustrations.

The picture of the late Miss C. J. Scott is from a photograph of the two sisters taken before leaving Toronto. Both this and the Kih-gan picture are printed from photo-zinc etchings made by the Toronto Engraving Co.

Our picture of a gorge on the river Yang-tsi shows the first of these remarkable river passes, about six miles above the city of I-chang, and it gives a good idea of the scenery of the upper Yang-tsi.

We are glad for the opportunity of printing the picture of our Missionary group at Kih-gan. The picture is taken in the small back garden of the Chinese house occupied by the Mission.

Mr. and Mrs. Wm. Taylor were both from Toronto. Mr. Thor and Mr. Jensen are Scandinavian brethren from Holdrege, Nebraska, and from Kansas respectively. The Bible woman referred to in Mrs. Taylor's article on another page sits near Mrs. Taylor, whilst the Christian cook and the other servant stand behind.

Please Note.

China's Millions may fail to reach you unless you let us know when you change your address.

China's Millions is published in the middle not at the beginning of each month.

who need our prayers and brotherly sympathy. As our readers look along the list of baptisms, and see large numbers recorded at some cities, will they please join us and the glad workers in these stations in a hearty note of praise to our gracious LORD, and as they see stations in which no baptisms are recorded, or in which the number in fellowship is less than the number baptized,—indicating death, or dismissal on account of sin,—will they likewise join us in prayer for the lonely and tried workers, that they may find abundant encouragement in God, and may be given success in His good time.

The reading of China's Millions has been the means which God has used to lead a large proportion of the Missionaries of the C.I.M. to consecrate their lives to His service among the heathen. It frequently happens also that lives are blessed and new friends are made for the Mission through the reading of a sample copy of the paper, sent by request of our regular readers. In view of these facts, and having regard to the urgency of China's spiritual need, we desire to invite the loving co-operation of our friends in our efforts to extend the circulation of CHINA'S MILLIONS.

This may be done by prayer. God is answering our prayers in this matter, and is willing—we believe—to answer much more largely still.

It may be done also by personally introducing your own copy to friends who have not read this paper, and asking them in turn to make it known to others.

Important help may also be rendered if each of our readers will carefully prepare a list of names and addresses of Christian friends to whom they would like a copy of the paper to be sent. We will gladly mail a sample copy to each without charge.

We also make the suggestion that some of our friends might do good service on behalf of China by ordering an extra copy of the paper to be sent regularly to their pastor, or to the Y.M.C.A. in their town. Other ways of helping in the work will readily suggest themselves to friends who really take the matter upon their hearts. Who can tell but that the efforts and prayers of some distant and unknown friends may result in calling forth the interest and consecration of some who shall be very widely used in winning Chinese souls to CHRIST.

New subscriptions for 1895 may be sent in now. In such cases we will send the remaining numbers for 1894 without charge.

We can supply back numbers from January if they are ordered.

Handsomely bound back volumes of CHINA'S MILLIONS may be had at about half-price.

Our readers will notice the names of two of our North American workers in the list of departures from England this month. Two others are now visiting their parents in Ireland, and we hope that they may join early parties sailing from London. We hope also to be sending a party by the Pacific route in the near future.

THE CHINESE EMPIRE.

The Empire is larger than the whole of Europe, about the same size as Australasia, and nearly as large as the North American Continent; its area is 4,469,200 square miles; its population, at a moderate estimate, is 300,000,000, or about five times that of the United States, and about sixty times that of Canada. In this vast population there are only about 45,000 *Church members*, or one Christian to 6,500 heathen, who are dying at the rate of 30,000 every day without hope and without God. In Christian lands there is on an average one minister of the Gospel to every 800 of the population, while in China there are only 1,800 Missionaries, male and female, of all Protestant Societies, or one to each 170,000 souls.

"WHOM SHALL I SEND AND WHO
WILL GO FOR US?"

"HERE AM I, SEND ME."

IN CONNECTION WITH THE CHINA INLAND MISSION

THERE IS URGENT NEED IN CHINA FOR

100 CONSECRATED MEN

Existing Stations are calling for Reinforcements
and GOD is opening new doors which
there are no Workers to enter.

"The harvest truly is plenteous, but the
labourers are few."

"How shall they hear without a
preacher?"

"PRAY YE, therefore, the Lord of
the harvest that He will
send forth labourers into His harvest."

"GO YE into all the world and preach
the Gospel to every creature."

THE CHINA INLAND MISSION.

The C. I. M. was founded in 1865 by the Rev. J. Hudson Taylor, M.R.C.S., who first went to China as a Medical Missionary in 1854.

The Mission is evangelical and interdenominational; it is also international in character, having work in China, and with Home Departments in London, for Great Britain and the Continent of Europe, in Melbourne for Australasia, and in Toronto, for North America.

The Staff of the Mission consists of 628 Missionaries and 365 Native Helpers, and it has 123 stations, and 105 out-stations, which are located in 14 provinces in China. Over 4,200 converts are now in fellowship with 134 organized Churches.

Duly qualified candidates for missionary labour, who are sound in faith, whether ordained or unordained, are accepted. Persons desiring to become connected with the Mission should address the Home Director, MR. H. W. FROST, COR. CHURCH AND CHARLES STREETS, TORONTO, ONT.

CHINA'S MILLIONS

The Secret of Fruitfulness.

LESSONS FROM JOHN XV.

BY J. HUDSON TAYLOR.



THE fifteenth chapter of the Gospel according to St. John is the central chapter of the five (John xiii.-xvii.) which give us our LORD'S last discourses on the night on which he was betrayed. Or, looking on John xiii. as introductory, and on John xvii. as intercessory, John xv. still holds the central place among these precious chapters. Familiar as are the words on which we are about to dwell, and dear to every Christian heart, there are yet many to whom the topic of abiding in CHRIST (the secret of fruitfulness) is not practically understood. We ourselves look back on many sorrowful days of much discouragement, sometimes amounting almost to despair, in which we ineffectually struggled to abide, or rather to do that which we then mistakenly thought to be abiding; for during the first twenty years of our Christian life we were reading our thoughts into the chapter instead of simply gathering from it CHRIST'S meaning. We feel, therefore, deep sympathy for others who in like manner may be perplexed and discouraged. May the SPIRIT of GOD use *His own Word* to bring rest and fulness of joy to such of our readers as are longing to abide in CHRIST, but know not how.

It is essential to the correct interpretation of this chapter to recognize that it was spoken to the disciples (after the departure of Judas), and not to the unconverted, and that its subject is not how to obtain salvation, nor yet how to retain it. Its truths were spoken to those who were already in CHRIST, that they might become more fruitful, and that their joy might be full. He who had already given them life would fain impart it more abundantly that they might know the simple, happy art of fruitful living, of successful praying, and of rejoicing with full joy in the LORD. May His desire be fulfilled in each of His true-hearted servants.

"I AM the True Vine."

The first two words of this chapter, "*I am*," printed in large letters in our Bibles, give us the key to the whole secret of fruitfulness; may they ever be written in large letters upon our hearts! Not what *we* are, but what *He* is; not what we do, but what His life works in and through us, is the question of moment. "From Me is thy fruit found." He is the true Worker; He is the true Fruit-bearer. But He is also our Life; because He lives, we live also; and because He works and is fruitful, we may become the channels of His activity. "I have been and am crucified with CHRIST," says the Apostle, "nevertheless I live; and yet no longer I, but CHRIST liveth in me; and that life which I now live in the flesh"—not my future

life in the glory, free from temptation, but my present life—"I live in the faithfulness of the Son of God, Who loved me, and gave Himself for me."

"The *true Vine*." The word here rendered "true," does not mean true as opposed to that which is false, but rather real as distinguished from that which is merely the picture or type—the substance and not the shadow. It is found in a number of familiar passages, *e.g.*, "The true Bread," "the true Light," "the true riches," "the true tabernacle;" in each case indicating reality. And more than this, it further indicates that the vine was not merely borrowed to illustrate the truth the LORD meant to teach, but that it was created in order to reveal the relationship of the LORD to those who should become His fruit-bearing branches—a relationship pre-existing in His own mind and purpose. So, in like manner, because there was a heavenly tabernacle, therefore the earthly was made; because the soul needs to feed upon the Word of God, therefore the body was made to need earthly food, and natural bread was given. This important truth invests the vine with peculiar interest; and it opens our eyes to see in many other earthly things, not merely God's good gifts, but blessed revelations also of the graces and beauties of the CREATOR Himself.

"The *true Vine*." As John xv. speaks of CHRIST, the true Vine, so Ezekiel xv. speaks of the vine-tree and of Israel as a vine. The latter chapter points out that, except as a fruit-bearer, the vine is less valuable than an ordinary forest tree: that its wood is useless except to burn. The eightieth Psalm also speaks of Israel as a vine: "Thou hast brought a vine out of Egypt, etc."; but this vine did not bring forth fruit to God, hence He broke down her hedges, and allowed the wild beasts—the Gentile nations—to devour it. The Psalmist prays, "Return, we beseech Thee, O God of hosts . . . and visit this vine . . . and the BRANCH that Thou madest strong for Thyself. . . . Let Thy hand be upon the MAN of Thy right hand, upon the SON of Man whom Thou madest strong for Thyself. So will not we go back from Thee." In this remarkable passage, the word rendered "Branch" in the fifteenth verse, and the word rendered "Son" in the seventeenth, are the same in the original, and evidently refer to the ROD from the stem of Jesse through Whom Israel will eventually be gathered, and through whose stripes alone every believer is now healed.

"I am the *true Vine*"—not the strong, tall, upright date-palm, needing no support or culture, erect and fearless of burning sun, and of days of drought; not the beautiful pomegranate, with its brilliant scarlet flowers and finely-crowned young pomegranates; not the evergreen citron, with permanent

branch, and perfumed flower, and fruit at once cooling and delicious; nor any other of the many trees bearing luscious fruit which abound in semi-tropical climes; but the vine, which of all trees is most dependent on culture, and ever needs support. Few trees are more beautiful when suitably trained, with their delicate verdure and rich clusters of ripening fruit; but the beauty is not lasting, and is confined to the fruit-bearing season; it is as a fruit-bearer, and while bearing fruit, that its beauty as well as its use is found. The vine bears its fruit through the branches, its fruit-bearing organs; but unlike the branches of other trees, when they have borne their fruit they are removed, other branches taking their place in the coming season; and thus the Christian workers of each successive generation springing from and abiding in the true Vine, bear their fruit and are gathered in, while other workers succeed to carry on the work.

The true Vine. Let us here note that CHRIST does not say that He is the *Root* of the Vine, but the Vine itself—the whole tree. Some of us have made the mistake of thinking of Him as the Root, and have said, “Ah, there is fatness enough in the Root; but how shall I get it *out* of the Root into my poor, puny branch?” But CHRIST says, “I am the true Vine”; and what is the Vine? Is it not the *whole*, of which roots and stem, branches and leaves, tendrils, flowers and fruit, are but parts? We have not to get anything *from* or *out of* CHRIST, but *in* CHRIST to enjoy all His fulness. As there was a Paschal lamb for every household, and it was all to be eaten, so now there is a whole CHRIST for every Believer: and we need to appropriate by faith that fulness of blessing which is ours in Him. But it is all *in* Him; He has not *given* us life as a gift; He Himself has *become* our life—“when CHRIST who is our life shall appear, then shall ye also appear with Him in glory.” Not *from* Him, but *in* Him, have we redemption through His blood: *in* Him we were chosen, *in* Him we obtained an inheritance, *in* Him we trusted, *in* Him we were sealed. Let us ever seek to realize CHRIST as the whole Vine, outside of and apart from whom fruit-bearing is impossible.

“*My Father is the Husbandman.*”

To no 'prentice hand is committed the culture of the true Vine; the great FATHER Himself undertakes this; there is no under-husbandman. Speaking of CHRIST's people as a flock, under-shepherds are found; but as a branch each believer is directly united to the true Vine, which receives all things needful through the care of the great Husbandman Himself. This is very blessed; over-pruning or under-pruning is impossible: He will train and sufficiently sustain each individual branch; “every good gift and every perfect gift is from above, and cometh down from the FATHER of lights”; the needs of each are known to Him, and He will supply sunshine or shade, darkness or light, fair weather or shower, as seems best to Him. The branch may “abide satisfied” without care or worry; “no good thing will He withhold;” and “who is he that will harm you?”

“*Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.*”

We learn from these solemn words that it is possible to be in CHRIST and yet to bear no fruit. These words do not refer to mere professors, who are not really *in* CHRIST at all; but to those whose life has sprung from His life, whose growth and development up to a certain point are the fruit of union with

Him. Very early in the development of the branches a skilful gardener can recognize whether they will be fruitless or fruitful; the former he removes, that the strength of the vine may be given to the latter. Once removed the opportunity of fruit-bearing is *for ever lost*. How important it is, then, that we should not only receive life in CHRIST, but receive it more abundantly—should add to saving-faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, love; for if these be in us and abound we shall neither be barren nor unfruitful branches. Let us remark again that the subject of this chapter is *not* salvation and condemnation, but fruitfulness. The unfruitful branch taken away does not mean a soul lost, but a life lost—a loss for which gaining the whole world would not compensate. Men may be saved so as by fire, saved as Lot was saved out of Sodom; property gone, wife and children gone; saved, but with a loss the extent of which eternity alone will reveal. The LORD keep His people from loving the world or the things of the world, and help us to exhort one another daily, and so much the more as we see the day approaching.

Not only does the great HUSBANDMAN remove the fruitless branches, but He purges (cleanses) the fruitful ones, that they may bring forth more fruit. The word rendered “purgeth” is the verbal form of that rendered “clean” in the next verse. The methods of the DIVINE HUSBANDMAN are not necessarily severe. He cleanses by the application of His Word; and where the gentle voice of the SPIRIT through the Word is listened to, severe and painful discipline may be unneeded. How much of restraint as well as of constraint we might be spared, did the Word of GOD dwell in us more richly, and were the leadings of the SPIRIT more implicitly obeyed!

“*Now ye are clean through the Word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in Me.*”

Those to whom these words were first spoken had already experienced the cleansing power of the MASTER's Word, and they are reminded that for fruitfulness it is needful not only to *be in* the Vine as cleansed branches, but to *abide* there. CHRIST does not impart a life which renders the believer able of himself to bear fruit; saved as they were, cleansed as they were, they still could only bring forth fruit while abiding in the Vine. Hence the supreme importance of the subjects we have now to consider—(1) What is abiding in CHRIST? and (2) How shall we thus abide?”

1. The word “abide” simply means abide; it is variously rendered in this chapter “remain” and “continue,” and elsewhere it is translated “dwell.” The idea is rather that of rest than of labour; it suggests not attainment or struggle, but quiescent enjoyment. Failure to recognize this simple fact lies at the root of many of the fallacies which hinder Christian people from enjoying the rest of GOD, abiding in CHRIST.

For years we ourselves longed to abide, but we thought of it as a very high attainment to which we were unequal; as involving spiritual heights to scale which we had not the needful strength; or a holding-on to which our weak powers were inadequate. Again, we confused abiding with feeding; we thought that abiding in CHRIST involved our fixing our mind upon Him, so as to retain at least the consciousness of His presence, however we might be occupied; failing in this we became utterly discouraged and bewildered. It could not be impossible to abide; and yet it seemed impossible to us, until we saw that what we thought of as abiding was rather feeding

which is a conscious and voluntary act. We partake of our food at stated intervals only, but we live and work in the strength of the food continuously. We had thought of abiding as struggling effort which required much strength, whereas abiding requires no strength at all; none can be too weak to abide. Place a babe a month old in the cradle, and it will surely abide there; it has not the strength to pull itself out; a year later it will be stronger, and may do so, getting an ugly

fall in consequence. Want of strength is never the reason of our failure to abide in CHRIST.

Again, abiding is not a thing of consciousness, but of fact. Do we cease to abide in our homes when asleep at night? or is our progress brought to an end if we fall asleep in the train by which we travel? So abiding in CHRIST is not a thing of feeling or consciousness; it is a state which faith recognizes, and the reality of which is proved by its results.

(To be continued.)



DREDGING A PASSAGE ON THE UPPER HAN.

Through the Heart of China.

BY MRS. HOWARD TAYLOR (NEE GERALDINE GUINNESS).

ALL things—including the brightest—must come to an end some time. Even a wedding journey cannot last for ever! So we reflected, as, most reluctantly, we drew near to Shanghai in the early dawn of Monday morning, the 14th of May.

We had been married just three weeks, and our little house-boat had grown very home-like and dear during the days of that happy pilgrimage through the summer land. "Above, is heaven; below, Su-chau and Hang-chau:" so runs the Chinese proverb! And certainly our experience, as we visited these places during those days of sunshine, had, to a large extent, justified it.

But, now the everyday world must be faced again, and our horizon widened to include a great deal more than the lovely flower-strewn banks of the Grand Canal.

Could we be really sorry? Oh no, not for a moment, when we thought of the work that awaited us; of fellow-labourers needing help; and of the shortness of the time it may be ours to toil and suffer for the LORD we love.

When we had left Shanghai, three weeks before, the Mission House was full and busy; for the meetings of the China Council were in progress, and a number of friends had come down to the coast to meet Mr. and Mrs.

Hudson Taylor, just arrived from home *via* America. Their time in China was to be very brief, for they were returning to be present, if possible, at the gatherings of the Keswick Convention in England.

Although thus hurried, their visit was of the utmost importance; for in connection with so large a Mission—including six hundred workers, scattered throughout a land like this—matters of gravest moment are always arising for consideration. Personally, we were rejoicing at the prospect of seeing them again so soon, and spending with them the last weeks of their stay.

What was our surprise, therefore, upon our arrival in Shanghai, to learn that the Council meetings were over, and all the friends scattered, and that Mr. and Mrs. Hudson Taylor had unexpectedly started for the Interior, and were far away up the great Yang-tse river, *en route* for a three months' journey in Central and Northern China! Surprise was soon succeeded by very real concern, as we pondered the nature of the undertaking that lay before them. Self-sacrifice, cross-bearing, and a life poured out are still the essentials of CHRIST-like service in this world of suffering and sin. "We ought to lay down our lives for the brethren"

is a constraint of love as binding upon us all to-day as in the lifetime of the beloved John. But *such* risks, and such laborious, trying service—could it in this case be called for?

It is easy enough to write and speak of a three month's overland journey in Central and Northern China; but nothing short of painful experience could enable any uninitiated soul to realize what it actually means. No doubt the call that urged our beloved father and mother to such an undertaking was serious enough. But had they considered the insufferable heat of July and August; the roughness of cart travelling—springless vehicles upon atrocious roads; the difficulty of getting food by the way during the summer season; the unspeakable condition of inns swarming with all kinds of vermin, rendered vivacious by the heat; the risk to health through exposure to fever, dysentery, and the like; and the danger from flooded rivers and impassable roads during the heavy rains of the hot season? Had they thought of the weariness of travelling from four o'clock in the morning till seven at night—jolt by jolt, over barbarous highways and byways—to accomplish a paltry journey of thirty or forty miles? and of the endurance needed to keep this up, day after day, for weeks and months

together, during the oppressive midsummer heat?

Yes, we knew that they had thought of all, and that they were ready. But we felt we could not let them go without at any rate seeing them once again and getting their blessing.

That night we were on our way by steamer up the great river to Han-kow, our little boat-home of three happy weeks dismantled and forsaken. And many a time the question came, as we neared our destination, could we not share with our dear travellers the hardships of their journey, and have the joy of in some way helping them through it? But we did not know what they would say.

* * * * *

Four days later, in the Mission house at Han-kow, we knelt together in our little room, flooded with sunset light, and thanked God that He had given us our heart's desire. That morning only we had arrived, and now—all was settled. Nothing could turn them back from the purpose they felt to be of God; and we were to go with them. "There is a place by Me" was the LORD's message to my own soul, "and thou shalt stand upon a rock . . . I will put thee in a clift of the rock, and will cover thee with My hand," and "I will make all My goodness to pass before thee." "My presence shall go with thee, and I will give thee rest."

We knew we should be brought through all, and spared to see another sunset at the peaceful close of our long, long journey.

* * * * *

Just across the river from Han-kow rises the city hill of Han-yang, commanding a wide-spreading and impressive view of all the country round. At its very feet flows the great Yang-tse, eastward to the ocean, joined by the turbid waters of the mighty Han, rolling down from northern mountains through the plains of Shen-si. There, hundreds of miles away, lay our first destination—Si-gan, the renowned capital of two provinces, Kan-suh and Shen-si, the most important city in Northern China, next only to Peking.

To reach its massive wall and lofty gates we should have to travel due north into the heart of Ho-nan, passing two of the stations of our Mission by the way; then, turning westward, cross the mountainous borderland into Shen-si, skirting the banks of the Yellow River, until we emerged upon the broad and populous plain on which the city stands.

There, in Si-gan and on that plain, the LORD has been using the efforts of our dear Scandinavian associates to open up new and most interesting work in connection with the Mission. And it was primarily to visit them for conference and prayer that this journey was undertaken.

From Si-gan Fu we purpose turning eastward, to make our way into the neighbouring province of Shan-si, visiting as many stations as possible *en route* for T'ai-yuen, the capital, and thence we travel by Tien-!sin to Chefoo

(D.V.), ending our pilgrimage some time in the autumn by a short sea-trip southward to Shanghai. In all, we expect to visit twenty or more stations in five provinces, and have the opportunity of intercourse with a very large number of workers ere we again reach the coast.

By the generous help of Mr. and Mrs. Hudson Broomhall at the Mission house, preparations for the long journey were quickly made. Never can we forget their thoughtful kindness, nor the sympathy that seemed to think of everything that could minister to our comfort, down to a little bottle of lavender water, tucked into the corner of a bag. How much indebted we are as a Mission to the devoted workers who occupy these business posts, and without whom the labours of the rest of us would be impossible, no words can tell. The Church, in China at any rate, still needs men and women filled with the HOLY GHOST to serve tables; and, thank God, in the C.I.M. we find them. Friends at home might greatly help in some of these busy centres by sending on any surplus supplies of house and table linen, pillows, rugs, etc.; knives, forks, and spoons; calico and flannel for making up into Chinese garments; children's European clothing; white handkerchiefs, socks and stockings; picture-books and toys for the little ones—anything, in short, that is easy to pack, and would be found really useful in a large and changing household at home. Very often Mrs. Broomhall and others are unexpectedly called upon to minister to the necessity of saints, and resources need replenishing in China as elsewhere.

During the few days of our sojourn in Han-kow it was deeply interesting to see something of the work carried on in that great and important centre. Mr. David Hill, of the Wesleyan Mission, was away visiting out-stations, but we lunched with Dr. Griffith John, of the London Missionary Society, who seemed brighter, and occupied in labours more abundant than ever. He almost made us feel as though Han-kow was the most delightful and important sphere in the whole Empire! Thank God for such men and for their noble work!

Of our own little party perhaps the busiest and most responsible was Mr. Coulthard, upon whom devolved all the business arrangements. Having just parted from his dear wife (Mr. Hudson Taylor's daughter) and little children, then on their homeward way, he had kindly undertaken to act as escort and guide over the route of the proposed journey, to him already familiar. For the first stage of two hundred and eighty miles, to Mr. Coulthard's own station in Ho-nan, wheelbarrows were engaged as the most comfortable mode of travel. The country immediately to the north of Han-kow being flooded, we were to go by water to the homes of the barrow-men, instead of their coming to us.

All difficulties and delays having been at last surmounted, it was the afternoon of the

22nd of May when we actually set out, just four weeks from the happy, happy wedding day upon which two of us looked back with so much gratitude to God. Armed with a note book and a fountain pen, hardly had the dear friends at the Mission-house been lost to sight, than I commenced the traveller's journal, which—continued with no little difficulty and much intermission from that time forward—must tell, as best it may, the traveller's tale.

HAN-KOW,

5 p.m.. Tuesday, May 22nd, 1894.

Really off at last!

Rapidly borne away in their sedan chairs, Mr. and Mrs. Hudson Taylor vanish round a corner in front of me, whilst Howard and Mr. Coulthard follow on foot behind. In the warm afternoon sunlight we thread our way through the paddy fields that lie at the back of the foreign settlement, and amongst the crowded straw huts of the beggars, whose occupants seem busy and cheerful enough this summer day. Now we cross a little bridge and plunge into the busy street of the native city—narrow, dirty, and evil-smelling in no ordinary degree. A drove of squeaking black pigs intercepts our progress; and the dense masses of people gather more closely around our chairs. So many olive-coloured faces, shaven heads, and clamorous voices! Ah! wonderful, populous land—what thousands upon thousands of eager eyes will peer into our own, what endless questioning will be aroused in enquiring minds all along our route; what countless numbers of heathen lives will come into contact with those of the white-faced strangers ere we reach the end of the long journey upon which we start to-day!

And now we have come to the banks of the river and leave our chairs for the boat that is to take us one night's journey to the point at which our barrows are waiting. What a dense mass of people! Surely some theatricals must be in progress to have gathered such a crowd? Yes; there is the stage erected on wooden piles, like scaffolding, right out in the water, and the whole steep bank is lined with one vast throng, tier above tier, hundreds and hundreds of people, eagerly watching the show.

Carefully we make our way over the muddy bank, down to our special boat, where we are to await my husband and Mr. Coulthard. The people, to our great comfort, are very quiet and civil. But, oh! what a spectacle, as we look backward from the deck! The poor dumb show of a theatre has no attraction for us, compared with that throng of intelligent and interesting faces.

There they stand lining the shore, men, all men, save for a few women occupying wooden stages erected for their use. Already it is summer time, and hats are conspicuous by their absence. So many shaven heads and faces, blue gowns and white, short jackets, fans of all sorts held up before the sun, and tidily, black pig-tails twisted round olive-

coloured brows. Oh, populous, populous land!

It is the eighteenth day of the fourth moon, and this performance has been going on since the fifteenth in honour of the gods. With straitened hearts we see and hear it all, the noisy banging of the gongs, the harsh and screaming voices, manifold gesticulations, and flaunting of gorgeous robes with great pomposity—while quietly the evening sun goes down.

Waiting and watching thus, our thoughts go back to other scenes and other shores, when, pressed by the multitudes, the LORD put out in a fisherman's boat to face the throng. His heart was moved with compassion for the people in their need. And still His love is just the same; everyone in this great multitude is known to Him; every life in all its darkness and sin has a place in His large tenderness and yearning love. Are our hearts as compassionate, as pitiful.

The boatmen, afraid perhaps of waiting too long near the shore, have moved out into the stream, and here we are alongside the back of the stage. Behind the scenes indeed! Now is our chance to watch the robing and disrobing, painting of faces, and various titivations unseen by the crowd. All the actors are men; but they dress up and take the women's parts. How strange to see them thus, their flowing garments laid aside, going about in ordinary masculine attire, but still wearing their false hair, elaborately dressed in the prevailing extravagance of feminine fashion! Interminably the noisy play goes on, and will, no doubt, till midnight! Fifteen hundred to two thousand people must be gathered there upon the shore, crowding right down into the water, numbers of the young men standing up to their knees in the muddy stream.

Turning our attention within for a moment—what a tiny boat for eight or ten people to spend the night in! It is something like a

large, long rowing-boat at home, with the ends decked over, and covered in the centre with a low roof of rounded bamboo matting. There are no seats of any sort, and the roof is only four feet from the floor. The covering in section for the passengers is not more than eight feet long by five feet wide. No, surely we could never all pack in here—even though close as herrings in a barrel! To our relief, it appears that a second boat may be obtained to help out the first. Dear Mr. and Mrs. Taylor's hardships are beginning.

Now the gentlemen have come on board, and we are crossing the river to the water-gate. Drawing away from the bank like this we see the people to still better advantage. Impressive scene! I never witnessed anything like it before. The crowd is so closely packed that I can see *nothing but heads*, one behind the other, up and up and up. Oh! that this one spectacle could be indelibly engraved upon the hearts and minds of those who are tired of hearing of China's millions! They are real, intensely *real*—these millions; they are living, actual, present fact. Here they are face to face with us—old men and young; scholars, shopkeepers, farmers, merchants, coolies, lads and little children; women with babies and tiny feet; young girls, gaily dressed and bejewelled; actors, sight-seers, passers-by; the well-to-do and the beggar—here they are to-night, breathing the same air, under the same sunset sky, actual, living, present fact. Yes, they are just as real as we are in this far-off heathen land. Though out of sight we are remembered, lovingly, prayerfully, by those at home. And shall they—in all their darkness, sin, and need, with all their claims upon us in our MASTER's sight—be selfishly forgotten?

And now we have left the river, and passing out of the water-gate, are beyond the city wall. All around us the low-lying country is flooded, and the ripened barley-harvest standing deep in the water. Water-ways extend

(To be continued).

everywhere, expanding into broad lagoons among the hillocks. The round, red sun has just gone down in great clouds on the horizon. As we move slowly away from the city we can the better see its vast expanse stretching along the northern bank of the Yang-tse River, and bounded on the west by the hills that lie beyond the Han.

Evening, 10 p.m.

Who would have thought it possible? Such a transformation scene! Here we are, Howard and I, on board our second little boat, settled in for the night, as cosy and comfortable as can be. In the very middle of the boat, under the bamboo matting, we have rigged up a screen, dividing off the front half, a tiny space about four feet square. From the end of the matting we have stretched a rug, tent-wise, to the deck that fills the prow. And under the shelter thus afforded, our bedding is spread, and our other belongings comfortably disposed. A hooded candle-lamp burns brightly in one corner; and there is plenty of water within easy reach to fill our basins. Best of all, we have perfect privacy; for, though there are five or six men on board with us, none of them can understand a word we say. I only hope that dear Mr. and Mrs. Taylor and Mr. Coulthard are as comfortable on the other boat. It is certainly larger than this; but then they had not Howard to arrange it for them! A very amusing picnic supper we have just had over on their boat. The wind was high, and we could not light a candle. But in the semi-darkness we made a capital meal from the good things Mrs. Hudson Broomhall so abundantly provided. Never was a cup of tea more refreshing!

The verses for to-night are beautiful: "He maketh me to lie down in green pastures: He leadeth me beside the still waters." We feel very conscious of His tender care just now.

Four Thousand Market Towns and Villages!

BY A. R. SAUNDERS.

PING-YAO, SHAN-SI, July 15th, 1894.—As you will see, by reference to the map, we have not moved very far away from Tai-yuen, this city being only distant from that two days cart journey, or about sixty English miles; but the most northerly point of our Ping-yao district is the city of Hsu-keo, distant from Tai-yuen Fu about twenty-seven English miles. There is a large field before us here, and we trust we may be used of God in greatly developing this work. When we think of the vastness of the field—about 120 miles long by 100 miles wide, seven walled cities and about 4,000 market towns and villages—we might well ask, "Who is sufficient for these things?" God is able, and we should like you to pray, not only that we may be much used in proclaiming the truth throughout this immense district, but also that God may raise up co-workers, both foreigners and natives. Since coming here

we have not been able to do much itineration, as our time has been largely occupied, during the early part of the year, with looking into the former working of the district, and arranging for a native gathering which was held towards the end of April, when over ninety Church members and enquirers attended, and nineteen men were baptized. We shall be glad of your prayers for the Church here of forty-one in fellowship, and especially would we ask prayers for the work among the women in this district. Hitherto the work has been only among men, so we have at present only one female Church member, an old woman of nearly three score years and ten. Now we have been joined by two Swedish sisters of the Scandinavian Alliance Mission, who will probably stay with us until next spring. We shall pray that after that other sisters may be raised up of God. There is a large field here, too, for several men. They could be

stationed in one of the other cities, and so help to evangelize this enormous field. We are now negotiating for the lease of the place next door to us, which has been used as a camel inn, and, if we are to get it, we can enlarge our work considerably. One very pressing need is accommodation for a boys' school. Idolatry is compulsory in every native school, every scholar having to worship at the shrine of the god of literature, and knock his head on the ground before the tablet of the sage, Confucius. So you can easily see the duty devolving on the Christian Church, and at first on the Missionary, to provide a school where the children of those who embrace Christianity can be educated without having to conform to idolatrous practices. If we get the place next door, we will be able to open such a school in the fall of this year. As the boys will come from distant villages, it will be necessary that it be both a boarding and a day school. We would ask your prayers on our behalf with regard to all these thoughts concerning God's work here.

In a diary received more recently from Mr. Saunders, we find the following items: "The deed of rental of the Camel Inn next door has been signed, and we shall get possession on the first of the seventh moon, namely: Wednesday, the first of August. The terms of rental are 50,000 cash (about forty-five gold dollars) rent per year for the first five years, we to pay for the labor on the repairs, and the landlord to furnish the materials. We have been busy this week getting estimates for masonry and carpenter work. When these premises are put into good repair, we shall have good accommodation for our work, at least for some time to

come. Three rooms of the newly rented premises will be altered so as to open into our courtyard, and we shall use them as rooms for the women. We are hoping, God willing, to open a School for the sons of Church members and enquirers, and are praying that God will raise up, for this purpose, a Christian school teacher."

At the end of July, Mr. and Mrs. Saunders went to Tai-yuen Fu, to attend the Conference to be held there when Mr. and Mrs. Taylor should arrive. Writing from that city on August 5th, Mr. Saunders says: "Dr. Wilson and I started off on our horses to meet Mr. Taylor and party. We met them about ten English miles south of the city. The party consists of Mr. and Mrs. J. Hudson Taylor, Dr. and Mrs. Howard Taylor, Miss A. G. Broomhall, Mr. Coulthard, and Mr. Hoste. Miss Broomhall and Mr. Hoste are going to the coast to be married. After a short conversation with each of the party, we hastened home again to inform our friends in the city of their arrival. Later in the day all the Missionaries in the city came to call upon our visitors. The first of our meetings will be held this evening, and there will be daily meetings for the rest of the week; but, as a mail for the coast leaves at dawn to-morrow morning, we must leave any account of these meetings till next mail. We look forward to great blessing during Mr. Taylor's visit, and also to have much conference with him regarding the work in this Province.

Mr. Taylor is looking very much older since the time we last met him, in London, England, in 1887. We are all kept in good health, notwithstanding the great heat at this season of the year.

Jehovah-Nissi.

FOR several days, Miss Emslie writes, I was quite alone here at Tsih-ki, as Miss Scott and our native woman were visiting a neighbouring village.

Feeling very weak the first night, I asked the LORD specially for a message from His word. Isa. xliii 18-21, filled my heart with praise.

That day the LORD sent an evangelist for us—another cause of praise, for the men had been coming in crowds, and were with difficulty restrained from coming into the inside chapel. Our teacher is too quiet to be of much use, and our Christian boy too young to hold their attention. One night a Mrs. Teh appeared in great distress, saying that the landlord had given them two months' notice to quit, making excuse that he wanted to open a shop himself, the real reason, however, being that she persisted in coming to our house. We immediately prayed, and, although things looked grave, our hearts were lightened.

Shortly afterwards, Mrs. Teh's daughter entered with another young woman of the same name, who has also been threatened with ejection. Neither

dared to come during the day; but now we had a quiet time of prayer in the FATHER'S presence.

The evangelist seems a really God-sent man. When Mrs. Teh came in his face beamed with confidence as he told her that God would provide. He seems to know God. Mrs. Teh says she is willing to bear anything, but she cannot bear to think of her little children having no home. We know not how God will arrange, but if she keeps true, He will do marvels.

Mrs. Teh's eldest girl, Ho-Kuei, has been with me. Truly the HOLY SPIRIT has chosen her out from among the heathen as His own. She could not help singing the lines in Chinese, of which the following is a literal translation:

"When JESUS returns He will separate some to find happiness, and some to suffer. Brethren and sisters please quickly repent, for JESUS will soon return."

The day before Miss Scott left, our boy brought in two slips of paper, which he had found stuck up in a prominent place, containing a notice to the following effect:

"Two foreign devils have come to injure the people; but in the 4th month, in the 21st day, they shall be no more . . . and none need try to protect."

We know it is only the rage of the enemy; and our LORD is above all.

Those interested in the Gospel, but not yet saved, have also suffered not a little. In a Chinese city there are generally many families of the same name and clan. A few days ago several of these clans held a meeting in the ancestral hall, when it was arranged that the names of any members who persisted in going to the "Jesus Hall" should be expunged from the roll—a serious matter, as it means being cut off from the family, and reckoned an outcast.

At Kao-ts'uen, five li from here, several of the people gathered and pasted up a proclamation that if any dared to go to the "Jesus Hall" they should be buried alive.

You see it will mean something for the people to come out for JESUS; but please help us in prayer. God will get victory.

[We are glad to say that when the above-mentioned day came, all passed off quietly].

A Visit to a Mongol Village.

BY MISS G. M. MUIR, LAN-CHAU, KAN-SUH.

JUST five years ago I set out from Lan-chau on a visit to the village of San-ch'uan or "Three Valleys," to which I had been previously invited. It is four days distant from Lan-chau, and is almost entirely peopled by mongols of a certain tribe. They call themselves T'u-ren—meaning Aborigines—and they speak Chinese in addition to their own language.

Many of the woman received me very kindly and listened to the message of God; but one case specially interested me and gave me real joy.

My hostess, Mrs. Ho, though very kind, was not at all interested in the Gospel, and this was a great hindrance in telling others.

She took me one day to see a cousin who was evidently slowly dying.

although still able to move about a little. Sight hearing and speech were all failing, and it was difficult for us to understand each other. My heart yearned over her; but each time I tried to speak of Jesus, Mrs. Ho determinedly changed the subject, saying that her cousin, whose name was also Mrs. Ho, was much too stupid to understand that sort of thing. Each endeavour being thus fruitless, I at last left, earnestly praying for another opportunity of reaching this soul, as I felt sure God had a message for her.

Nearly a week elapsed before an opening came, and then I went to the house with my servant, Lao Tong, instead of my hostess, feeling very sure that God had sent me.

The poor woman greeted me very kindly, and I was soon seated on the k'ang beside her. Seeing a man in the room, I asked if he was her husband, but quickly discovered that he was a sorcerer, who had come to see about the "feng-shui" (lit. wind and water, *i.e.*, the current of luck).

My heart sank, and I was fairly tempted to cry, like Moses, "Lord why hast Thou sent me?" It seemed as if I could not even name the name of Jesus in that man's presence.

I felt sorely tried, especially as I could hear the conversation of the sorcerer with my servant, who was sadly untruthful, and the enemy seemed to be having things very much his own way. Suddenly the LORD brought me face to face with the fact that it was not I, but HE that was to speak, using my poor lips as his channel. In a moment the difficulties all vanished; I put myself afresh into the LORD's hands for this work. Just at that moment Mrs. Ho turned to me with the words: "I shall be dead soon, and what then?"

What a privilege it is to break the Bread of Life to a starving soul, and this dear woman was starving. It was beautiful to see her face as she drank it all in; but after a little while, a sudden shadow clouded

her face. She said, "But oh! it cannot be for me; I could not have such a fate as that; I, a poor woman, to go to heaven!"

I told her once more the story of Jesus' love, as simply as possible, assuring her that God had given His Son, that "*whosoever* believed" might "have everlasting life," which meant women as well as men. Again the light broke forth on her countenance.

But soon wearied with listening, she sank back on her pillows, groaning out the oft-repeated prayer to Buddha, "Om mani padme hum."

Again I took her hand, and told her that she must pray to God, and no longer to Buddha. I then prayed with her that her sins might be forgiven, and that God would teach her to know Himself. "But I am so stupid," she said afterwards; "will God mind?"

As I was about to leave, Mrs. Ho asked when I should be visiting the village again. I answered that I knew I could not come for a long time, and she said sorrowfully; "I shall be dead then, and I shall not see you," and the tears ran down her cheeks. I told her that all who belong to Jesus are to be for ever with Him, and that we would meet in His presence, if not down here.

I shall never forget how the tearful face lighted up as with a ray of sunshine from the face of Jesus as she said, "Oh! how beautiful; we shall see Him together!"

We parted.

No one has carried the message of life to that village since (as far as I know), and there are many other villages, to say nothing of large cities and towns, in dark, needy Kan-suh, where the message of life has never once been told out to woman—perhaps only once, or may be never, to the men.

"Whom shall I send, and who will go for us?" Shall not the answer be, "*Here am I: send me*"?

News of Mr. and Mrs. Taylor.

FROM A PRIVATE LETTER FROM MR. J. J. COULTHARD.

THE letter from Mrs. Howard Taylor which we published last month left the party at Chau-kia-k'eo, in Ho-nan. They were then on the eve of setting out for Siang-hien, where, according to latest news, some delay was caused by the indisposition of Mr. Taylor. After leaving Siang-hien on 9th June, they were again delayed by heavy rains which "turned the roads into rivers," and compelled a return to the inn. Crowds of people came to see them there, and they had good sales of tracts. When, at length, three days later, they were able to proceed the poor animals had a sad time of it wading through the mud. Four carts, in all, started from the inn, two besides their own. Soon after, in attempting to ford a river, one of these latter fell into a deep part, and was overturned with all its occupants. Arriving immediately after at an awkward piece of inundated ground it seemed as though there would be trouble, "but the LORD helped through wonderfully."

Writing on June 16th from a point 430 *li* east of T'ung-kuan, Mr. Coulthard continues:—

To-night the LORD found for us a very comfortable inn. May we have a day of blessing to-morrow (Sunday). We have much to be thankful

for. The LORD has brought us through many dangers in perfect safety, and, though we have only gone about half as far as we expected, it is much better to be preserved in health and safety than to travel quickly and dangerously. We shall be more than a week late in reaching Si-gan.

June 24th:—Two days from Si-gan Fu. We are another week's journey nearer our destination. The LORD has prospered us thus far, and we have been able to travel every day, although one day we were again delayed by rain.

On Friday afternoon we reached T'ung-kuan, and were able to telegraph our arrival to Shanghai, and also to let the friends gathered at Si-gan know that we were coming, lest they should all separate, since we were so long behind time. Now we hope to get in on Tuesday.

Si-gan, June 27th.—Here we are in the ancient capital of China—quite a large party of foreigners—twenty in all. Who would have dreamt of it some years ago! In reply to our telegram from T'ung-kuan Mr. Easton and Mr. Hendrikson rode out to meet us, and we lunched at the same place at either end of the street without either party

knowing of the arrival of the other. When we were about to start off they met us, and we were very glad to see them.

What a big place Si-gan is! After reaching the city gates we had over an hour's travelling before we reached the C.I.M. house. We divided our party, Mr. Hendrikson taking Dr. and Mrs. Howard Taylor to the Western Suburb, and Mr. Easton bringing Mr. and Mrs. Hudson Taylor and me here to the brethren's house, which is very nice, with rather small court-yards, but so prettily painted and got up. It possesses a pure and most delicious well. It is such a treat, and cold water is the order of the day.

June 28th.—This morning Dr. Howard Taylor left for Fung-siang Fu to attend Mrs. Botham, who is seriously ill with fever. Fung-siang is distant 361 *li*; so he will not arrive before Saturday evening. We shall remain here until Wednesday morning to give him a chance of overtaking us. If Mrs. Botham is better he may reach us at San-yuen—if not, at P'ing-yang Fu later. The Conference at P'ing-yang Fu is put off until 18th July, as we have been delayed so much.

First Fruits in South Kiang-si.

WRITING from Feng-k'ang in South Kiang-si, on July 28th, Mr. John Meikle, who has been in charge of that station since Mr. Horne moved to Yuh-shan, writes: "We had a day of great joy on July 22nd, when it was our privilege to reap a little from the seed which was sown in the early days of our work in this district. At our morning wor-

ship on that day I baptized old Mr. Ts'eng, and our boy Li-chang-seng. Both, we believe, are faithful followers of Jesus. It is wonderful to see their simplicity of faith in our all powerful MASTER, who is able to save to the uttermost all them that come to Him. And yet, it is not wonderful that their faith should be strong, when we consider the mire of idolatry

and sin out of which the LORD has saved them. Three other enquirers, and all the members of the Siao family, who live in the house with us, were present to witness the baptism. In the afternoon we administered the LORD's Supper, at which all stayed and looked on, seeming to be much impressed with what they had seen and heard. May the HOLY SPIRIT touch the hearts of many, and turn them from their lives of sin and darkness to the light of JESUS our SAVIOUR!

"Another enquirer from Kan-chau Fu, whose name was Ku, died before his baptism, leaving a record of triumphant faith in CHRIST. In his closing days he exhorted his wife and nephew and a friend to become faithful followers of JESUS.

"We had an experience meeting on the night of the baptism. Mr. Ts'eng told us all of the way in which he was first led to seek the truth, and of the goodness of God's grace to him, and how faithful and powerful God is in keeping His own. Li-

chang-seng also told us how God had saved him from his life of sin, and had enabled him to break off his opium habit without the aid of any medicine. A testimony to the grace of God was also listened to from another Mr. Ts'eng, who is a native Christian from one of the Wesleyan Mission Stations in the province of Kuang-tong. He is on his way to his home, which is about thirty miles from here. He left us on Monday morning, with the promise that he would come back to escort us to his home, where I trust we may have another opening for the preaching of the Gospel.

"I have recently been to one of our neighbouring market towns, and have been encouraged to see that the people are much more friendly towards us now than they have ever been before, and some appear to be interested in the Truth. This place, Tang-kiang-hsu, is the largest market town in the province, and I trust that by and by we may have a Gospel Hall planted in its midst."

Notes from Shanghai.

JULY 6th.—Mr. Burrows arrived here last Tuesday. He has been unwell, and is in need of a change. I am expecting Marshall Broomhall down to-morrow, and he will accompany Mr. Burrows to Japan. We have to-day signed the contract for the new premises which are to be put up. This building will give us increased office and "go-down" accommodation, and four houses above.

You will be glad to hear that Miss Grace Brown is getting better, and we trust will soon be fully restored.

July 27th.—We are having special meetings every night this week to pray for blessing at the Keswick Convention, and at similar meetings now being held at Foo-chow, and seeking blessing also for ourselves. Quite a number of friends from outside the Compound have joined us, and there seems to be a thirst for deeper knowledge of God.

August 3rd.—Mr. Stevenson wrote from Yuh-shan on the 19th ult., saying that Mr. Orr-Ewing

and he were enjoying splendid health, and that they had had a glorious time on their journey. They hope to reach Shanghai about the middle of this month, after visiting some of the Cheh-kiang stations.

Mr. Russell arrived here on Monday from the North.

Miss Gertrude Broomhall and Mr. D. E. Hoste were married at Tien-tsin on Sept. 6th.

Days of Gladness in North Kiang-si.

BY MISS GRACE IRVIN.

YANG-K'EO, August 1st, 1894.—To God be all the praise! I have never been so happy in the LORD's service as now, and grow so increasingly. The days are all too short, and the weeks pass too quickly, for there is so much to make one rejoice. I scarcely know what to do at times, I feel so very happy, and He shows me so many tokens of His favour! It must be because I am so unworthy and He is so worthy. I have been in splendid health all the year, and strong—wonderfully so. I feel that I must bear this testimony, that His yoke is easier all the time,—not like a yoke at all.

The LORD gave us a great surprise on July 14th, in permitting us to greet the faces of Mr. Stevenson and Mr. Orr-Ewing. We were so glad to see them, and their presence was a great cheer and help to us. They came on Saturday evening, and remained till early Tuesday morning. We will not soon forget the LORD's Day they spent with us. Our dear Christians and enquirers gave them a hearty welcome, our chapel being pretty well filled, without any outsiders. We felt that it was the power of the HOLY GHOST, as Mr. Stevenson spoke on the 8th of Acts: "There was great joy in that city." Mr. Stevenson expressed his great surprise to find we were so many in number, saying he thought we were a few seatsful, perhaps, but instead he found a chapel full, of at least forty. On Monday morning five candidates were examined for baptism, and in the evening three were baptized—all from the country. These are a special joy to us, being the fruit directly of our itinerant work. Pastor Tsiang, of Uh-shan, has been with us for some days, and yesterday he and Mr. Tong, the evangelist, went to Ri-shih-si-tu, one of our out-stations, thirty *li* away, where there are two Christians; they will then go to another village, seven *li* from that, where there is a dear old lady, living alone in her village, witnessing for JESUS. Mr. Orr-Ewing said of her, on being examined, that, of all those examined on the journey, she was the most wonderful, and so bright. Her answers were indeed of the SPIRIT, so manifestly. On LORD's Day, Mr. Tong spent the day in the out-station, twenty *li* away, and had a very delightful time there with the two Christians.

We have just had the joy of seeing a B.A. converted—a lawyer by profession. He is a most remarkable man, and soundly converted, so full of the SPIRIT that he cannot forbear testifying of his Master's grace. He brings a weekly offering of fifty cash, besides pledging a large offering at the end of the year. He does not know how to fully show his gratitude to God for having saved him. He has put away many things dear to a Chinaman, as he says he is afraid lest anything should come between him and his Master. One day last week we were reading in Deuteronomy about paring the nails, when he said, "should I not take off mine?" I said there was no sin in having them, more especially as he had never heard the Gospel before. But he continued, "I have a question about them in my own mind since reading this passage." So I said I was sure the LORD would be pleased to see that he did not really care for them, but loved Him supremely, and God would be glorified if he removed them for His sake. He removed his long nails at once, saying, "God is first with me, and always will be," and added, in such a tender tone, "a Christian is one who is dead to the things of this life." We have shed many a tear of joy for the conversion of this man. Mr. Stevenson, Mr. Orr-Ewing, and Pastor Tsiang put him through a very rigid examination, in which he proved himself a most worthy candidate for baptism. Mr. Stevenson said he praised God to see such a man saved. He is one of the Master's jewels, and shines so brightly! He has a wife and one child, and is very fond of them both. Her father had three degrees before he died. Miss Martin and I read all the day with him just now, as it is too hot to go out visiting, so we are enjoying the study immensely. We have never known him to begin study without praying first for the SPIRIT's help, and sometimes he is so full on leaving off that he has said at the end, "Kiao-si," "let us thank God!" We never could get a proper teacher here, as it is a small city, but for three years I had been praying constantly for a converted one, so was not surprised to see this man converted. Oh, how faithful God is! How truly does He hear and answer prayer, and see the need, and, if it is a real need, how reasonably we may expect the answer!

Sometimes it may be a long time, but the supply will come. He brought his scrolls, and everything idolatrous in his house, and burned them outside the chapel with his own hands, and helped to bury the ashes in the corner of the grounds here. He calls it the Devil's "fen-mo," grave.

I do feel that your prayers are truly being answered, and that you are

helping together with us. Every case of conversion gives us such unspeakable joy, that I fear one's written account gives but a poor, faint idea, after all, of what victory has been gained for the Master. "Your labour is not in vain in the LORD." Please pray for several enquirers, that home hindrances may be removed, so that they may be able to come out boldly for CHRIST.

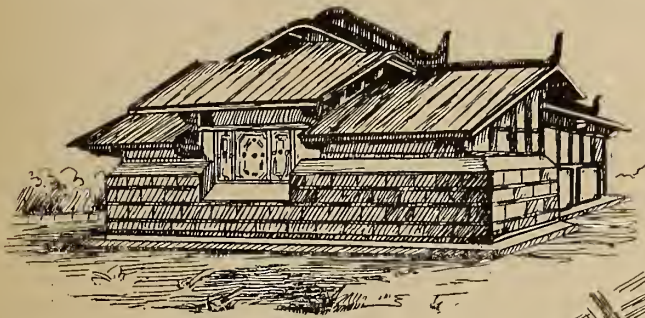
Wang: A Chinese Christian.

BY THE REV. W. W. CASSELS, B.A., OF PAO-NING.

"For this cause we also, since the day we heard it, do not cease to pray for you."—Col. i. 9.

ONE of the most remarkable of the Christians connected with the little church of Pao-ning, in N.E. Si-ch'uen, is a man of the name of Wang-tsong-ih.

Originally belonging to the Ma family, he was, in early life, adopted by the Wangs, who seem to have given him a fairly good education.



Later on, he obtained an appointment in the army, and served in several engagements in the province of Yun-nan at the time of the Mahomedan rebellion.

He had a good position, but lived a wild and reckless life, and ultimately was dismissed from his regiment for opium-smoking, which was a breach of military discipline. Returning home to a district proverbially immoral, notwithstanding the hundred temples from which it derives its name, he continued for a while his evil life—so much so that, as he has said, there was no sin of which he was not guilty. But soon

WANG'S DORMANT CONSCIENCE

began to awake; he grew dissatisfied with his evil life and longed for something better.

Various plans were pursued to bring peace to his restless heart. First, he tried a Buddhist receipt; he became a vegetarian, and learnt to recite incantations, in the vain hope of accumulating merit and appeasing the cravings of his conscience. Then he went on Confucian lines, and for some three years went about preaching the published sermons on the moral maxims of the Sacred Edict, getting thereby, no doubt, sufficient money to pay his travelling expenses, but certainly getting no satisfaction for his poor, aching heart.

Later on, he heard of the Roman Catholic place in our city; and, applying there for some teaching, he was instructed to buy a yellow candle which he was to burn, reciting certain prayers three times a day from books with which he was furnished. But, as I have heard him say, the so-called converts there were utterly unchanged in their lives, and were guilty of sins which even he felt to be wrong.

After another year or two his steps were led, thank God, to the *Fuh-ing Tang*, as the Missionaries' houses and chapels are generally called, which had then only recently been opened in the city of Pao-ning.

Here he heard the Gospel for the first time, and in this case, as in so many others, it was the exhortations of a native Christian, who was himself but starting on the Christian life, which chiefly moved him. He bought a couple of Christian books, and studied them at home. Later on he returned again, received a little further instruction, and purchased a New Testament.

Now it was his ambition to possess an Old Testament, but the book was comparatively expensive, and money had also to be provided for his road expenses into the city, a distance of over thirty miles. His circumstances at this time were such that it was no easy thing for him to save money; but so eagerly did he desire the precious volume that he stinted himself of his

necessary food until at last he had got together sufficient money, and was able to come in and make his purchase.

It was about this time that Mr. Beauchamp, accompanied by a native Christian, first visited his house, on one of his many itinerations.

Wang himself was away, but his wife was at home, and they were invited in. They found every sign of idolatry removed, and in the place where idolatrous scrolls generally hang they found new scrolls, one with words to the effect that the SUPREME RULER was the one true GOD, the other saying that the LORD JESUS CHRIST was the one only SAVIOUR; and instead of the usual incense vase there was placed the treasured Bible and other Christian books.

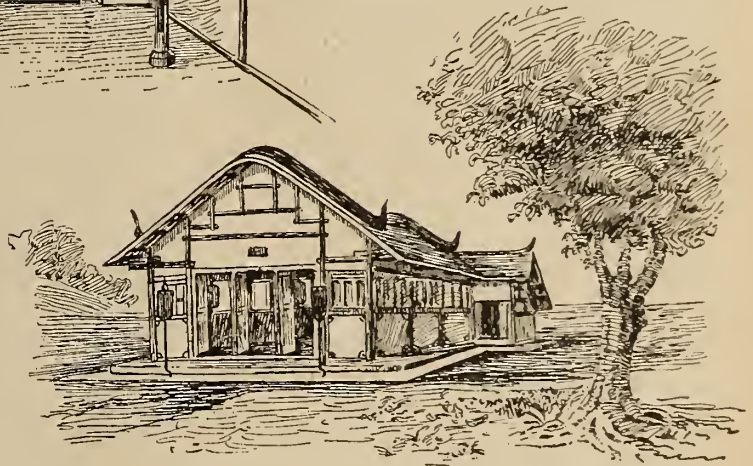
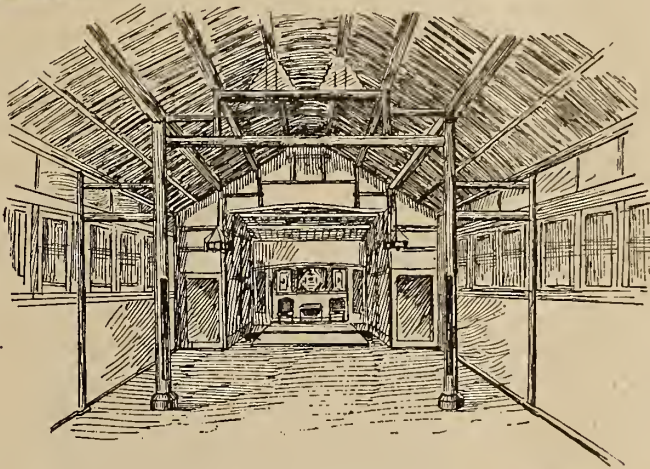
Mrs. Wang told the visitors that every seventh day her husband spent the day in reading the Bible, and would hardly even cross the threshold for fear of breaking some command in which he had been instructed. There was also a little grandchild there who could repeat some Christian hymns and had learnt to pray.

Until this time we knew but little about Mr. Wang; but at Christmas, 1891, we invited him with our other native Christians and catechumens to come and spend two or three days with us. It was at that time that he

CAME OUT ON THE LORD'S SIDE

in a very special way.

Just before Christmas, Mr. Cecil



Polhill-Turner arrived at Pao-ning on his way to Sung-p'an, where he was hoping to open a station for work among the Thibetans.

On his way to us, our brother had been daily asking the LORD to provide a native companion for him, who would be a help on this expedition into an entirely new district. He mentioned the matter to me. My difficulty was that it was contrary to our practice to employ our Christians or catechumens, if it could possibly be avoided, for the reason, so well understood in China, that the witness of Christians (especially in small and young churches) who have been taken into employ is so much less powerful than that of those who are entirely independent. I felt at the same time that if our brother's prayer was of the LORD, He would find a way to answer it without causing any hurt to our little church. So we prayed for guidance, and took no further step at that moment.

On Christmas Day the HOLY SPIRIT was manifestly working in our midst, and the service, instead of closing as usual, took the form of a sort of consecration meeting at which our Christians and catechumens were found ready to yield up to the LORD, out of love to Him, various things which might

prove a hindrance to them. One, for instance, brought up his tobacco-pipe; others resolved to give up their wine; and so on.

Witnessing this spirit with great joy, it occurred to me afterward that possibly someone might offer to go with Mr. Polhill-Turner as

A VOLUNTEER IN THE LORD'S SERVICE.

A day or two afterwards our brother had an opportunity of addressing our people and of stating his needs. At the close of that service, in answer to a very guarded sort of appeal, Wang stood up and declared his readiness to go.

Now, it had already occurred to us that Wang would be a very suitable man, in many ways. He had been in the neighbourhood of Sung-p'an; he could write and read well, and would thus be a help in drawing up a deed of rental; he would not be above doing rough and menial work and acting as servant on the road.

But I felt it to be very important that he should not undertake this service lightly, or with any misapprehension of its conditions. So I pointed out in detail the hardships that would be incurred; he would have to look after the horse, and carry the baggage, and was to receive nothing but his food.

Being still resolved to go, his offer was accepted, and he set off with Mr. Polhill-Turner.

The story of the Sung-p'an riot has been told before in these pages, and it may be found in the book lately published, entitled "The Great Closed Land." Its terribly harrowing details need not be repeated here.

Wang-tsong-ih shared with Mr. and Mrs. Cecil Polhill-Turner the terrible sufferings they went through on July 29th, 1892, and, in addition, when the magistrate put it before him, with an ever-memorable heroism, willingly consented to receive a thousand blows, till the poor legs were black and blue, to satisfy the bloodthirsty mob, who would not disperse till someone had been punished in the way they demanded.

I was immensely struck with the behaviour of this remarkable man on his return to us. There was no word of complaint against the magistrate, who had had him beaten so terribly; on the contrary, he praised him, saying he had done his best to allay the riot. There was no boasting spirit because he had suffered so nobly; on the contrary, he never mentioned the matter until, when I found out from my letters what had happened, I questioned him to get at the details. He said that his heart was full of peace as he stood upon the bank of the river, bound hand and foot, and expecting every moment to be thrown in. He had just one regret. He regretted that He had not yet confessed CHRIST in baptism. I assured him that he had passed through a baptism of fire; but on the 25th September, 1892, he was duly admitted into the Church along with five others, one being the native teacher from whom he had first heard the Gospel.

Since that time, our friend has continued to grow in grace, and has been not a little used of God. On Christmas Day of that year, at another consecration meeting, he was led to give up

HIS TOBACCO-PIPE;

and he gave the following reasons for doing so—reasons which might possibly have weight elsewhere than in China:

When reading his Bible, his attention was often distracted by his pipe.

When out preaching with one of the Missionaries, his going off to get a smoke often delayed them.

He had just taken the Holy Communion, and it seemed inconsistent to begin to smoke tobacco directly afterwards.

It was a bad example for his children and grandchildren.

It was a useless habit.

The action was entirely his own, and appeared to be prompted by the

desire to be free from a habit which might in any way hinder his full consecration, or prevent the full inflow of the HOLY SPIRIT to his heart.

Some months later, Wang's son was baptized, and the young man's testimony on that occasion is worth repeating. "When first my father came home," he said, "and began exhorting us to believe the Gospel, I thought to myself, 'Well, you are a fine sort of person to come and preach to us; you have never done a good thing in your life. But as for me, though I can't say I am free from sin, yet I have always stopped at home and done my farming, and lived a respectable sort of life.' But," he added, "in a short time I began to see that my father's life was quite changed, and then I believed what he said to us."

But his life and testimony have been used to others, too. His wife and daughter-in-law have, after the usual full probation and examination, been admitted into the Church, and several others in this neighbourhood have also been brought to the LORD through him. Visits which have from time to time been paid to his house show increasingly that his family (which includes several grandchildren) is being brought up in the nurture and admonition of the LORD; and other instances might be given to show how he is being used. The very latest news tells of another family living close to him having destroyed their idols, and it is hoped, set their faces heavenward.

* * * * *

We have told the story so far without comment of our own, but a few remarks burn for utterance in conclusion.

First. See here one instance (and the story of many another Christian would bear it out) that God is blessing His work, and give Him, oh! give Him the honour due unto His Name! Let full, unstinted praise go up to our God, for He is with us in our work, hearing prayer, and granting the presence and power of His blessed SPIRIT.

But, *secondly*, what a trumpet-call to renewed effort we have in this little story! For twenty years, as Wang has said, he *sought* the way of life and found it not. And he is but one of millions left to grope in heathen darkness all their lives, and then, at last, to fall—whither the mind refuses to follow, and faith can but echo its unquestioning "Amen, Alleluia" (Rev. xix. 1-4) to the unerring wisdom of God's eternal justice—into the impenetrable gloom of a still darker death.

And still they are left without a ray of light in hundreds of vast districts, where there is not one witness for the truth, not one bearer of the news which we are bound to give. Oh! what a trumpet-call is here to every Christian soul to rouse himself to a new effort for the evangelization of the heathen world!

And, *lastly*, we are burdened with an intense desire to lay this man Wang and all the native converts upon the hearts of God's people as an object of earnest and continued prayer. Oh! how little many of us have risen to our responsibilities, or enjoyed our privileges as intercessors! God have mercy upon us, and help us, lest these neglected responsibilities and unused privileges rise up in judgment against us; lest through our fault the work is being weakened—poor tried and tempted ones stumbling into the hands of the oppressor when they might have been strengthened to stand out manfully for God!

It has often been noticed that when the history of such a man as this is made public for the encouragement of God's people, the evil one makes a special attack upon him to cause him to fall. Shall we not be beforehand this time, and earnestly uphold this brother with our prayers? And, in conclusion, remembering that it was the turning to God of those whom he had never seen that called forth all the most fervent prayers of the Apostle that have come down to us, let us add our names to his, and say for ourselves, "I ALSO, after I heard of your faith in the LORD JESUS, cease not to give thanks for you, making mention of you in my prayers."

English Notes.

BY REV. J. HUDSON TAYLOR.

OUR first autumn party of thirteen young men sailed for China, as intimated, on 13th September, in the s.s. *Parramatta*, of the P.O. line. We are sure that the earnest and faithful prayers of many will follow them into the land to which they have given their lives.

It was interesting to note from the testimonies of a number of our brethren how God's call to preach the Gospel to the heathen was made known to them years ago, although the door was only now being opened by His hand. How many young men there must be throughout our land who are

similarly conscious at this moment of *their* call! May the work of preparation in the hearts of all such be quickly accomplished!

Who are the men required? The following words from one who has long been in the field are

to the point:— "China needs men full of faith and the HOLY GHOST. The battle thickens and the work grows harder instead of easier; it needs Divine energy and power to stay men up in this work, and to convert souls to God and holiness. There is not much use of a large number coming to China and living here a few years if souls are not won for JESUS."

With great thankfulness we record the deliverance of Dr. Stewart—of Kwei-hwa-ch'eng, N. Shan-si—from death by drowning in the Yellow River. He had taken a passage in a boat bound for Pao-teh. On the second day, while proceeding with wind and tide at great speed, the boat suddenly struck on a rock and forthwith sank with its cargo of soda. Clinging to a piece of wood he was hurried down stream for hours by a current so strong and rapid that swimming was hopeless.

Strength had almost failed when, at length he was rescued by some men with a boat and taken to a solitary house near by, where both he and his fellow-travellers (who, later, came dropping in one

by one) experienced the utmost kindness. "I do praise God (he writes) for His deliverance from death, physically none the worse, and He has blessed the experience to my soul."

The leviathan bulk of China moves slowly, and the results of the war with Japan are still uncertain. Operations are mainly confined to the North. The sad death (at New-chwang, on the line of march to Korea) of the Rev. J. A. Wylie, of the United Presbyterian Church Mission, the attack on two missionary ladies at Canton, and other reported outrages, emphasize the need of continual prayer for all the LORD'S children in China in the present unsettled state of matters. As is so often the case, the tidings of war and disturbance have followed hard upon news from different Missions in various parts of China of unusual blessing, and the marked moving of God's HOLY SPIRIT.

By a wire received on 5th September from Tientsin—presumably from Mr. Hudson Taylor—Mr. and Mrs. Broomhall heard of the intended

marriage of their daughter Gertrude, to Mr. D. E. Hoste. We feel sure that this news will be received with much interest by all those to whom our friends are personally known

We are very sorry to learn from Mr Taylor that, owing to continued and pretty severe indisposition, he had only been able to attend some of the meetings of the Conference at Si-gan. He seems to have now returned to the coast, and it would appear that he was strengthened and sustained during the remainder of his arduous journey.

With grateful hearts we call attention to the list of further baptisms appearing on page 2. Let the individuals represented by these figures, and by the figures of the table of statistics given last month, be considered and prayed over in the light of the fact that if China is really to be evangelized, it must be done in the main by the native Christians themselves, under the anointing of the HOLY GHOST

Tidings from the Provinces.

KAN-SUH.

Ts'in-chau.—Mr. Henry Hunt writes of marked blessing in the district around Ts'in-chau. Five citizens of Fu-k'iang have just been baptized, along with a man from Ts'in-chau itself, making nine in all since the beginning of the year. Last month we had the joy of reporting manifest evidences of the HOLY SPIRIT'S working in the adjoining province of Shen-si. The work of grace is evidently spreading into dark Kan-suh.

The Misses Garland, with their native woman and a native colporteur, have been visiting some of the cities south of Ts'in-chau. Being the first foreign women seen, considerable curiosity was evoked. Many women seemed deeply interested. "Oh!" said two old women again and again, "We never heard such wonderful words before." The colporteur likewise found the men very willing to listen. The neighbouring city of Ch'en-Hien was also visited by Miss Holme, along with three native Christians. The Romanists were turned out of this city some time ago. The Mandarin was, however, very gracious, and they remained for about a fortnight, preaching and receiving visitors.

Mrs. Redfern, since the loss of her own little son, has found a deeper ministry of comfort amongst Chinese women similarly bereaved (2 Cor. i. 3, 4). The sickness and number of deaths in Lan-chau during the past few months has been very great.

SI-CH'UEN.

Kwang-yuen.—The Rev. J. Southey speaks of broadcast sowing of the Word during the prolonged festival of the city-god, when crowds of country people flocked into the city. Large numbers heard the Gospel in the hall, and also in a tent erected on the hill-side. Preaching was also carried on in front of the ya-men and in tea-shops, Mr. Evans from Pao-ning assisting. Miss F. H. Culverwell writes of definite blessing amongst the women during this festival, five little girls being also added to the school.

Kwah-hien.—From this station Mr. Grainger has been able to visit many places in the surrounding country. In connection with Tan-lin and its new out-station K'iung-cheo, he mentions the devoted labours of the evangelist Wang, through whom the opening of both these places has largely been effected.



Pa-chau.—Miss Fowle writes of their class of twelve women enquirers, and asks prayer for their true regeneration. She adds that the Christians "are very bright, and anxious to bring in others." Mr. Evans, of Pao-ning, gives an outline of events on a journey from Kwang-yuen to Pa-chau. The following sentence illustrates a common method of procedure in China: "I finished on the street in front of our inn, where I pasted up a tract and explained it to a small company of attentive listeners." He expects to spend the summer in Shuen-k'ing, in the hope of gaining a permanent footing there.

CHEH-KIANG.

Ch'u-chau.—"Last year," says Mr. Gilmer, "a young native Christian visited this place (Kih-an, about thirteen miles from Ch'u-chau), and told the Gospel to a farmer, who immediately began to pray. Breaking his idol and ancestral tablet, he threw them into the river. His wife and two sons are also impressed. . . . It is indeed 'not by might . . . but by My SPIRIT'; for the young man did not himself understand the Gospel thoroughly."

SHEN-SI.

Ch'eng-ku.—Mr. A. H. Huntley, of Ch'eng-ku, recently spent an evening with the six or eight Christians at Iang-hien, "who seem very bright and anxious to follow the LORD." Miss Coleman had been at Hua-iang for nearly a month. Mr. Huntley took the names of ten women there who desired to become Christians.

SHAN-SI.

Sih-chau.—Mr. Peat writes of the conversion of a man living twenty miles off, who had read some tracts, and had listened once or twice only to the preaching in the open air and inside.

Lu-ch'eng.—Quite a number of people are seeking after the truth in this neighbourhood. Mr. Lawson writes of the baptism of three men, one of them being the school-teacher.

P'ing-yang.—Mr. Lutley and Mr. Shindler are expecting definite results from their five weeks' visit to Hing-ning. They had much liberty in speaking to the scholars and others who visited them.

P'ing-yao.—Mr. A. R. Saunders has left T'ai-yuen to take up work in P'ing-yao. "This station," he says, "was opened in April, 1888, by Mr. Orr-Ewing, and in all twenty-eight have been baptized, and five transferred from other churches. Four of these have gone to other districts, and one has died; others have fallen away; but there are still twenty in good standing." Nineteen new converts have now been baptized.

CHIH-LI.

Shun-teh Fu.—Mr. G. W. Stokes recently made two long journeys, of nine days each, finding many opportunities of preaching at fairs and markets. In one village he visited a man who had become deeply interested in the Gospel through a book purchased last year in Shun-teh. He is well known, and has already begun to speak to others.

HU-PEH.

Lao-ho-k'eo.—The Misses Black are once more at work. Miss Mary Black writes: "Lisien-seng (my old teacher) speaks very highly of many of the church members—indeed of almost all. The foreigners speak very highly of him, to my great joy. There are, Li says, some fifteen hopeful enquirers."

Messrs. Goold and Burgess have set out on a three months' itineration. "Our idea," they say, "is to proceed to Hsing-ngan Fu, calling at all the cities and markets on both sides of the river, and within 70 or 80 li of the banks. We are taking a good number of books, but our main object is to preach the Gospel."

GAN-HWUY.

Gan-k'ing.—Mr. Edward Hunt has been moving about amongst the people of the many towns and villages around Gan-k'ing. In some places he and Mr. Westwood had large sales of tracts and calenders. The case of their new barrowman was interesting. "One day, while at morning worship, our barrowman, who had been enquiring for some months, asked leave to engage in prayer, and did so very simply and nicely. Altogether he has shown himself a truly changed man on this journey, and gives us much joy."

Cheng-yang-kwan.—Three young Buddhist priests recently told the evangelist here that, on returning to Hu-peh, they "would give up the priesthood and enter the Christian religion." "There are many open doors here," says Mrs. J. S. Donald, "but souls are not easily won for CHRIST."

Ning-kwoh.—Mr. Ed. Pearse writes of the great heat—thermometer 90° in the house; dress of native men, "a pair of loose drawers and a calico jacket, a straw hat or umbrella, and a fan."

More than three-fourths of our evening audiences generally composed of men and boys naked from waist upwards." A small umbrella-tent set up in the streets of towns and villages passed through, on a recent itineration, "served the treble purpose of protecting from the sun, attracting a crowd, and preventing people pressing too close while we preached." Considerable numbers attending the hall. Mr. G. T. Howell sends condensed notes of a month's work in Ning-kwoh.

KIANG-SU.

Gan-tung.—Large numbers of women continue daily to visit Misses Oakeshott and Cundall, while the native evangelist is being used among the men at the hall. A country gentleman (Mr. Shen) presses for permanent work in the small town, the centre of a large clan of which he is the head; but want of workers and means "Oh, the souls that perish while the days go by!" adds Mr. Mills, who writes.

T'sing-kiang-p'u.—Miss H. Marchbank writes of work amongst the women in this district, and of further openings.

YUN-NAN.

Prayer is specially asked for this whole province. "A brother writes," says Mr. Hudson Broomhall in his circular letter, "There are five stations, all feeling the long delay of blessing."



We are toiling in rowing, and the wind is contrary. Jesus is very precious; we love our task and our Master; our ears are bored for perpetual service."

SHAN-TUNG.

Miss Maud Fairbank writes from Chefoo: "You will notice the change in my address. I left Yang-chau on the 6th June, and came up here after spending ten days in Shanghai. It was not easy to leave the dear Home where the last four years have been spent in very happy work; everyone was so kind to me. My work now is to do nothing but rest for the next two months."

The Sanatorium, at which I am staying, is mainly kept up for the use of invalids or people in need of change. It is only used for this purpose during the summer and autumn months. We now

number about sixteen. In another house near here is the Girls' School, and between us and the sea is the School for Boys. These schools were established for the benefit of the children of the China Inland Missionaries. The teachers are Missionaries, most of whom have come out for the purpose of helping here. The comfort of having such a school, as you may suppose, is very great to the Missionaries in the interior who are obliged to send their little ones away to be educated. It is such a boon to have a place in a healthy situation, with Christian teachers, and in China, where there is a possibility of seeing the children occasionally. On the other side of the Sanatorium is Dr. Douthwaite's house. He, of course, is doctor to the schools, but his main attention is given to his two hospitals, one for in-patients and one for out-patients. I have not yet been into either of these, so have not really seen the work. Mr. Stooke, the head of our house, goes with the Doctor to help dispense the medicines and preach to the patients.

A good many Missionaries of different Societies come here for the summer, as this seems to be a bracing climate. Although some of the days have been very hot, there comes an interval of cooler weather every few days. This makes the heat much less trying than in the south. Mr. Rudland and his family are staying here. Last Saturday he gave us a very interesting account of the work in Tai-chau, in Cheh-kiang. He has been there for more than twenty years, and now he has seventeen out-stations from the centre, Tai-chau. In some of these there are organized churches with seventy to one hundred members, and he was saying that he thought there was not a village or town within a radius of twenty miles without either enquirers or Christians. When he returns in the autumn he hopes to make a tour of the stations, and thinks there will be about five hundred candidates for baptism. A very encouraging feature of the work is the way in which the native Christians are working. In one place the Christians are suffering a great deal of persecution because of their refusal to pay the annual contributions to the theatres (idolatrous). In another village, where there is a church of about seventy members, the theatre had to be given up last year, all the Christians refusing to pay; the funds were low, so it was decided to do without it, and Mrs. Rudland told us that the heathen villagers say they won't resume it, feeling glad to be relieved of the burden of paying the money.

Will you remember this work in your prayers sometimes, and also the new work which will open up before me in the open port of Wu-hu. I shall be able to tell you more of it when I have been there, but please ask the LORD to prepare me to be all the blessing possible to the little church at that place.

The Origin of the C. I. M. in North America.—Continued.

BY H. W. FROST.

THE importance of events is not always to be measured by the events themselves, but often by their bearing upon the life, and especially by what they may lead to in life. All the past, of which I have spoken, finds its value, not in the events described, but in their relationship to the LORD's work in China, and our preparation for that work. It is thus also

with another event which now took place, and which gave me to understand more of the mind of God as related to living in utter dependence upon Him than anything that had taken place. I for one needed yet to learn what simple, child-like faith was, and the LORD, by a little incident, undertook to teach me more of that lesson than I had ever learned before; and this

time, I am glad to say, through the influence and example of my beloved wife.

It was in the early morning, and I was preparing to leave the house for the office. Before doing so, I bethought myself of the fact that we had only about five dollars on hand for use in the Home, and so immediately sought my wife to advise her of this. Finding her in the dining-room, I greeted her with some such words as these: "My dear, we have only about five dollars left of the money we have had, and we do not know when we will have more. I trust you will be very careful of it, and make it go as far as possible." A silence followed this remark which became a little oppressive, especially as I saw, for some reason, that my wife did not approve of what I had said. It was broken, however, in a moment or two, and Mrs. Frost answered: "I don't call that faith." I saw now why she did not approve of what had been said, but was not at all convinced that she was right and that I was wrong. I answered, therefore: "Why isn't it faith? The LORD has given us clear guidance in the matter. He has allowed our money to be reduced to this five dollars; we have a large family; we don't know when we will have more funds, and until we do receive more we must use this as carefully as possible, and make it go as far as possible." Mrs. Frost was evidently not converted by my arguing, for she stood, slowly shaking her head, and replied, when I had finished, as before: "I don't call that faith." Then she added: "If we have been spending

too much money, we should economize at once; but if we have not been spending more than we ought (and we have not), I think that we should go straight on, as if we had a hundred dollars in the bank and there was no lack."

I am sorry to say that I could not see that this was right, and that I argued the question still further before I turned to go to the office. I am glad to say, however, that Mrs. Frost never wavered for a moment. She bought the dinner that day as she would have done if she had full supplies, and trusted God to send further supplies when these should be needed. Nor was her faith in vain. For, before ever her five dollars were gone, God had sent to us other sums of money for our use, and we were cared for in the same loving way that had marked our lives ever since we had committed our all to the LORD. It is blessed to be able to add that from this little event grew greater trust, and that we have never once, from that day to this, fallen before the temptation of putting by sums of money for future needs, for fear that there would not be future supplies. In our Home, and in the work at large, we have used in the present what God has given for that present, and have trusted Him to send for the future what that future might demand. And God has set His seal upon this method of carrying on His work, for He has always provided for the need, whether great or small, when the need was actually present.

Editorial Notes.

NEWS HAS REACHED US of the death of two more members of the Mission. Mr. Talbot, of Chau-kia-k'eo, Honan, had been placed under Dr. Cox's care at Chin-kiang, and, after seven months of patient suffering, he passed away on July 16th. Our brother left a young wife and a baby of a month old. Later news tells us that Mrs. Talbot has also been called upon to part with her little one, and we sorrow in fellowship with the heart thus doubly bereaved.

Mr. Thos. Eyres, who, with his wife, had been in charge of the work at Ning-hai, Shan-tung, since the departure of Mr. and Mrs. Judd for England, has died of typhoid fever at Che-foo, whither he had gone for treatment by Dr. Douthwaite.

We also grieve to hear of the sudden death, at Kobe, Japan, of Mrs. Cardwell, wife of Rev. J. E. Cardwell, for many years a member of the C. I. M., and now engaged in the work of the American Bible Society. Mrs. Cardwell, who had been suffering from "la grippe" in Shanghai, went to Japan for rest, accompanied only by her daughter. Whilst at Kobe, Mrs. Cardwell was attacked by peritonitis, and died in about a week.

For the stricken relatives of all these workers, we may well pray that the comforts of God may be very real and precious to them, and for the empty places in the field, we cry to the LORD of the harvest that He will send forth labourers into His harvest.

We are frequently asked whether the present sad war between Japan and China is likely to endanger the safety of our Missionaries in the interior. To this we would reply that, in our judgment, there will be no special danger to those in the interior unless internal rebellions occur. In such an event, moreover, there is less enmity to foreigners in the interior, where Missionaries alone are known, than in the ports, where many un-Christian foreigners are met with. Beyond and above these thoughts, however, we would gladly remind ourselves and our friends that the same LORD, who led our Missionary sisters and brothers out from their native

lands, is able to restrain the evil purposes of Satan in China and elsewhere, and that not one of His servants can be injured unless He permits it.

We received a cablegram recently from the Director of the Mission in Shanghai, asking Mr. and Mrs. Frank McCarthy to return to China as soon as possible. In accordance with this request, our dear friends, who have been much used of God in the work of the Mission in this country, sailed from Montreal on the 13th inst. for Liverpool. They will pay a brief visit to their parents in England, and then proceed direct to China.

Arrangements have been made to send our party of lady Missionaries to China by a steamer leaving in November, and we hope to hold a number of meetings at different points along the line of route. We will be glad for prayer on behalf of these young workers as they set their faces toward China, and also for their parents and other near relatives in the trying days of preparation and farewell.

We are thankful to report that Mr. J. S. Helmer, of Lockport, N.Y., who is one of the senior members of our Council for North America, has been enabled to give himself to the work of the Mission for the time being, and has taken charge of the financial part of our office work in Toronto.

Besides the great advantage of having another member of the Council always at hand for consultation, this arrangement will make it possible for either the Director or the Secretary to accept more invitations for Missionary meetings out of Toronto than has hitherto been practicable.

As our friends read such stories of the triumphs of the Gospel as are recorded in our articles, "Wang, a Chinese Christian," "Days of Blessing in North Kiang-si," and "First Fruits in South Kiang-si," in this issue, will they not join us in heartfelt praise to God, for the gracious way in which He is blessing His work in many stations. We trust that many will also ask themselves the question, "May it not be possible that God wants me to serve Him in China?"

Our Illustrations.

Our picture of dredging on the Upper Han river gives an idea of some of the primitive methods adopted by the Chinese in their engineering projects. They have nevertheless accomplished some stupendous pieces of work, as witness the great wall of China, and the grand canal. The chain suspension bridges, too, in the west of China are well suited to their purpose, and are a testimony to the enterprise and perseverance of the builders.

The portrait which we print on page 133 is that of a Chinese official named Li, who is at the head of the Chinese Imperial telegraph service in Yun-nan. The photo was taken by Mr. Jensen, the European engineer, who carried out the construction of the telegraph lines in Yun-nan.

In connection with the articles which we have recently published about the aboriginal tribes of Western China, we print in this issue a small picture representing two women of the Lo-lo tribe. These people are found among the mountains all over Kwei-chau and Yun-nan, and there are many different clans of them. Some of these were mentioned briefly in our Sept. issue.

In Mr. Cassel's deeply interesting article about the native Christian Wang, we embody three small cuts illustrating the new church which was opened at Pao-ning last Christmas.

The first Chinese person who entered the build-

ing on the morning of its opening was one who bore on his back a bundle of idols, which he was desirous of destroying.

The engravings are from sketches by the Rev. M. O. Jackson, of the C.M.S. They were taken before the building—which is capable of seating 200 persons—was completed and furnished with seats. "The church would never have been built," says Mr. Cassels, "but for the energy and generosity of the native Christians, who, for more than two years have been subscribing to the building fund."

Please Note.

Our correspondents can facilitate our office work and lessen the risk of mistakes by giving in each letter a sufficient postal address and also the title that should be used, whether Mr., Mrs., Miss, Rev., or other designation.

We hope that our friends will circulate their copies of CHINA'S MILLIONS carefully, so that any helpful messages contained in them may be shared by as many persons as possible.

New subscriptions to CHINA'S MILLIONS (50c. per annum) may be sent in now for 1895. The issues for October, November and December, 1894, will be sent without charge.

Friends who wish to order a dozen or more copies of CHINA'S MILLIONS monthly for distribution can be supplied at specially low rates.

Book Notices.

"China's Millions." Published monthly. 50c. per annum.

The Story of the C. I. M. By M. Geraldine Guinness. 2 vols. Cloth extra, with maps and illustrations, \$1.25 per volume.

Days of Blessing in Inland China. Cloth extra, gilt, 40c.

Union and Communion, or Thoughts on the Song of Solomon. By Rev. J. Hudson Taylor. Cloth, 35c.

The Evangelization of the World. By B. Broomhall. Cloth, gilt, \$1.25. Plain, 90c.

A Retrospect. Containing an outline of the life of Mr. Taylor and the origin of the C. I. M. By Rev. J. Hudson Taylor. Cloth, gilt, 50c. Stiff boards, 30c.

"These Forty Years," and Information Concerning the China Inland Mission. By M. Geraldine Guinness. 5c. each; 50c. per doz.; \$3 per 100.

New Map of China. Folded in book form. Mounted on linen, 60c. Paper, 35c.

The Great Closed Land. The latest book on Thibet. By Miss Annie W. Marston. Author of "Children of India," "Children of China," etc. Published by S. W. Partridge & Co., London. 75c. and 50c.

In the Far East. Letters of M. Geraldine Guinness. Edited by her sister. Published by Morgan & Scott, London. Well illustrated. Paper boards, 75c.

"WHOM SHALL I SEND AND WHO
WILL GO FOR US?"

"HERE AM I, SEND ME."

IN CONNECTION WITH THE

CHINA INLAND MISSION

THERE IS URGENT NEED IN CHINA FOR

100 CONSECRATED MEN

Existing Stations are calling for Reinforcements
and GOD is opening new doors which
there are no Workers to enter.

"The harvest truly is plenteous, but the
labourers are few."

"How shall they hear without a
preacher?"

"PRAY YE, therefore, the Lord of
the harvest that He will
send forth labourers into His harvest."

"GO YE into all the world and preach
the Gospel to every creature."

CHINA'S MILLIONS

The Secret of fruitfulness.

LESSONS FROM JOHN XV.

BY J. HUDSON TAYLOR.

(Continued from p. 125.)

"Abide in Me, and I in you."



HIS double form of expression is peculiar and important. If ye abide in Me, I will abide in you. Had our SAVIOUR meant this, He could easily have said so. He intended us to grasp the idea of a *mutual indwelling*, and to urge the maintenance of this condition. Had He merely said, "Abide in Me," we might have thought of the less abiding in the greater, as a person might abide in a castle for safety. The double form of expression rather conveys union and identification, as when a glass of wine and a glass of water are mingled together—not only is the wine in the water, but the water is also in the wine; the two are practically inseparable.

In the previous chapter the LORD used the same form of expression to indicate His union with the FATHER: "Believest thou not that I am in the FATHER, and the FATHER in Me? the words that I speak unto you I speak not of Myself: but the FATHER that dwelleth in Me, He doeth the works. Believe Me that I am in the FATHER, and the FATHER in Me: or else believe Me for the very works' sake" (John xiv. 10, 11). And, lest anyone should say that such a measure of union and indwelling is impossible in our case, our LORD adds in the following verse, "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my FATHER," etc. As the water in the mingled cup cannot be tasted without the flavour of the wine, so should a sweet savour of CHRIST pervade all that a believer is and does. The branch abiding in union with the vine is full of the life of the vine, which manifests itself in all its growth and development. But, "the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." Every tree has a special ideal; and the careful observer can find that ideal more or less fully manifested in all its parts. Look at the tree as a whole, and note the manner in which the branches spring from it; each limb is but a miniature tree; each branch a miniature limb; each leaf in the arrangement of its veins shows the same ideal. The vine, as a whole, leans for support; each branch puts forth bifurcating tendrils, of which the one shoot tends to twine round and cling to any convenient support, while the other tends to develop into a cluster of fruit—a beautiful type of the clinging, fruit-bearing Christian. Can we, beloved fellow-believers, think over the CHRIST-ideal, and of the full manifestation of it promised to those who abide in Him, without feelings of shame and humiliation? To how small a degree can we say that the words which

we speak, we speak not of ourselves, and that the works which we do are the works of the indwelling Christ! Yet the promise is clear, and probably we all know of some lives, and have read of others, in which the CHRIST-ideal has been marvellously reproduced. Whence the difference? Is it that the eyes of our understanding have not been sufficiently enlightened to know what is the hope of our calling? or is it that we have not fulfilled the condition above quoted, "He that *believeth* on Me, the works that I do shall he do also." In many cases, ignorance of what CHRIST is prepared to be in the believer—a SAVIOUR for every hour and circumstance—but, in still more instances, *unbelief* is the cause of our failures.

"I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."

Here let us note our SAVIOUR'S "I am," "ye are." We have not to learn how to *become* branches: "ye *are* the branches." We do not need to seek a new position in the vine, or a new relation to it, in order to bring forth much fruit, but simply to remain in the position unto which, by grace, we have been brought. We did not become believers by struggling, but by trusting in what CHRIST had done for us; so we shall become fruitful by trusting the same SAVIOUR to work in and through us.

Abiding in CHRIST is not a question of a little more, or a little better fruit; for without Me, or, apart from Me, ye can do, not little, but *nothing*. The question is of much fruit, or of none at all. How then shall we abide so as to secure, practically, all the blessings connected with this state? A reference to an earlier chapter in this book, the sixth, in which abiding in CHRIST is spoken of, may perhaps be as helpful to some enquirers as it was to ourselves more than twenty years ago.

II.—HOW TO ABIDE IN CHRIST.

In John vi. 53, our LORD makes a very solemn statement: "Except ye eat the flesh of the Son of MAN, and drink His blood, ye have no life in you." There were those present who had never done this; they were dead in trespasses and sins. There were others present who had fed and were feeding upon CHRIST: of all such He says in verse 54, that they "have eternal life." For it is the peculiarity of feeding upon CHRIST, the spiritual food, that it is the means by which the life is received, as well as the means by which it is maintained. In this it differs from earthly food, which, while it maintains life, cannot first impart it. The Fathers ate manna in the wilderness, and died;

the manna itself was perishable food, and could only sustain a perishable life. CHRIST is imperishable food, and therefore the life which he imparts and sustains is eternal.

We have previously referred to the expression, "The true Bread," as used in this sixth chapter (verse 32), "My FATHER giveth you the true Bread from heaven." Of it He says in verse 51: "I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live for ever: and the bread that I will give is My flesh," etc. But in verse 35 we read, "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst," the words "coming to," and "believing on," being here used as equivalent to feeding upon. So also in verse 40, He says that it is the FATHER's will "that every one which seeth the SON, and believeth on Him, may have everlasting life." Comparing these passages with verses 53, 54, we see, therefore, that coming to and believing on CHRIST are equivalent to eating His flesh and drinking His blood.

We dwell on this thought because of its great importance. It shows us, first, that apart from the acceptance and reception of CHRIST by faith, there is *no* spiritual life, and, again, that eating His flesh and drinking His blood is not any special and peculiar grace or the attainment of a spiritual aristocracy, but is the ordinary reception of CHRIST by faith, by which *every* believer was born again, and by which all spiritual life is nourished and maintained.

With this truth in mind, let us consider what natural food effects for the natural body: for, as we before remarked, the expression "the true Bread" teaches us that natural food is a picture or type intended to illustrate what spiritual food effects for those who partake of it. Now, while natural food does not impart life, it is essential to growth and development in the young, and in the adult to the sustaining of the body in health and vigour.

Look at a very little child, say a new-born infant. It is a "perfect" child, but how undeveloped! Some people are very much afraid of the word "perfect." God uses it frequently in the Scriptures. Properly understood it is a most important word. As above used, the expression "a perfect child," does not mean that there is no room for growth and development—it is a perfect babe, but not a perfect man. Nor does it mean that there is no danger of sickness, nor possibility of death. It simply means that the child possesses all the organs and vitality needful (with suitable sustenance, care, and training) for development, in due time, into a perfect man.

But to return. A new-born babe may weigh seven or eight pounds; it is perfect; but the little eyes have not yet learned to see, nor the pretty little hands to grasp. It can do nothing but feed, and sleep, and cry. But see the same child a few months later. As you take it in your arms you say, "How it has grown!" Now the eyes look with intelligence, and recognize the father and mother, and the little hands seize with avidity whatever may come within reach. Whence comes the increase of weight and size? Is it not from the food which has been assimilated, and which has also rendered possible the exercise of the faculties by which intelligence has been developed? The same processes of feeding the body and exercising its powers, in due time develop the child into the full-grown man or woman. By feeding, that which was something outside the body—milk, or bread, or other food—has been incorporated with the body, and has become bone and muscle, flesh and skin, etc. The whole body is, indeed, food transformed under the influence of

life; and thus, as we live in the body, from one point of view we may be said to abide in that which was our food. From another point of view, however, we may say that our food abides in us; for if the food had merely been partaken of, and had passed away without being assimilated, life would not have been maintained, and there would have been no growth and development. Thus we have a beautiful illustration of mutual abiding. As we abide in our food, and the food abides in us, so, feeding upon CHRIST, we abide in Him, and He abides in us: "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him."

Here let us note the tense of the word "eateth." It is not in the past—he who ate, once for all—nor in the imperfect—he who used to eat—but it is the habitual present, and we may paraphrase the verse thus: he who can and does habitually feed on CHRIST is habitually abiding in Him. It is not said that to feed is to abide! but it is said that those who can and do feed are abiding. We partake of our food at stated intervals, but we live and work by day and sleep by night in the strength of the food taken. Feeding is a voluntary act; we come to and partake of our food by the exercise of our will; but, once partaken of, the food passes beyond our consciousness, and strengthens and builds up the body. So communion with CHRIST requires our coming to Him. Meditating upon His person and His work requires the diligent use of the means of grace, and specially the prayerful reading of His Word. Many fail to abide because they habitually fast instead of feed. When once the babe has been built up into the man, it is not possible to pick the man to pieces and reproduce the babe; but a slow process of gradual starvation, or a quicker one of total abstinence from food, will soon leave a strong man practically as weak as a babe. Those who begin the day by feeding their souls well in the morning watch, those whose delight is in the law of the LORD, and who meditate in His law day and night, such will be spiritually nourished and strong, if the Word is mixed with faith. And, recognizing that he that feedeth abideth, such should expect to bring forth the fruits of abiding promised in the Word.

But here some may find a difficulty, and may say to themselves, "This seems very simple, but experience does not confirm it; I have been diligent in the use of the means of grace, I have habitually and frequently fed upon CHRIST, but I have not been abiding in Him, for I have not borne much fruit, nor have I found all my prayers answered." This is a very common experience. When the fact that he that eateth abideth is not recognized, no other result can be expected. A friend may manage to slip a piece of gold into the pocket of a very poor man; but, unless he happens to put his hand into his pocket and find it, he may pass a baker's shop and long for bread, but, thinking he has no money, go away sadly; he finds neither joy nor strength from his possession. It is when he discovers the money that everything is changed; his eye brightens and his wants are soon satisfied. So, when the fact of abiding is recognized by faith, joy is the immediate result. "These things have I spoken unto you that My joy might remain in you, and that your joy might be full." And experience follows. Fruit-bearing becomes the habitual condition of the believer; prayer is offered in faith, and the answers come; and a CHRIST-like walk manifests the reality of the change produced. Faith must first grasp the fact before that fact can become practically available.

(To be continued.)

Through the Heart of China.

BY MRS. HOWARD TAYLOR (NEE GERALDINE GUINNESS).

(Continued from p. 127.)

Wednesday, May 23rd, 1894, 4.30 a.m.

IT is the early dawn of a lovely summer morning. We are still crossing the great lake, or open flooded country, in our little boats; and I have just awakened and drawn aside the rug we have hung up for a curtain. Exquisite, pearly-grey waters and sky stretch away around us on either side to the dim, dark outline of the distant shore, broken only by one broad streak of golden light spreading from eastern clouds—glowingly bright. No living thing is anywhere in sight, save our solitary boatman, rowing with his back to me on the little front deck; and no sound is to be heard save the quiet breathing of the still sleeping men in the boat behind us, and the musical splash of the oar.

Later.

Now it is 8 a.m., and our boat has come to a standstill beneath a high sand-bank out in the open country. Somewhere just here we are to take to our barrows. The other boat has not yet come up, so we are waiting. Quite a little crowd of village people have gathered on the bank, and are eagerly watching and commenting upon our every movement, as we tie up our bedding, and pack our few belongings.

How kind and pleasant the women seem! Here is one old lady who has hobbled out to see us, rice-basin and chop-sticks in hand, and her grey old hair half hanging down her back, in her anxiety not to miss the foreigners! There are numbers of pleasant, middle-aged, motherly women, and quite a crowd of younger women and girls—bright, healthy, happy-looking, and so kindly disposed towards us.

At the very top of the bank is one picturesque group of five young girls in bright red and blue garments, and one very old lady, with white hair and tiny feet, sitting on the ground beside them.

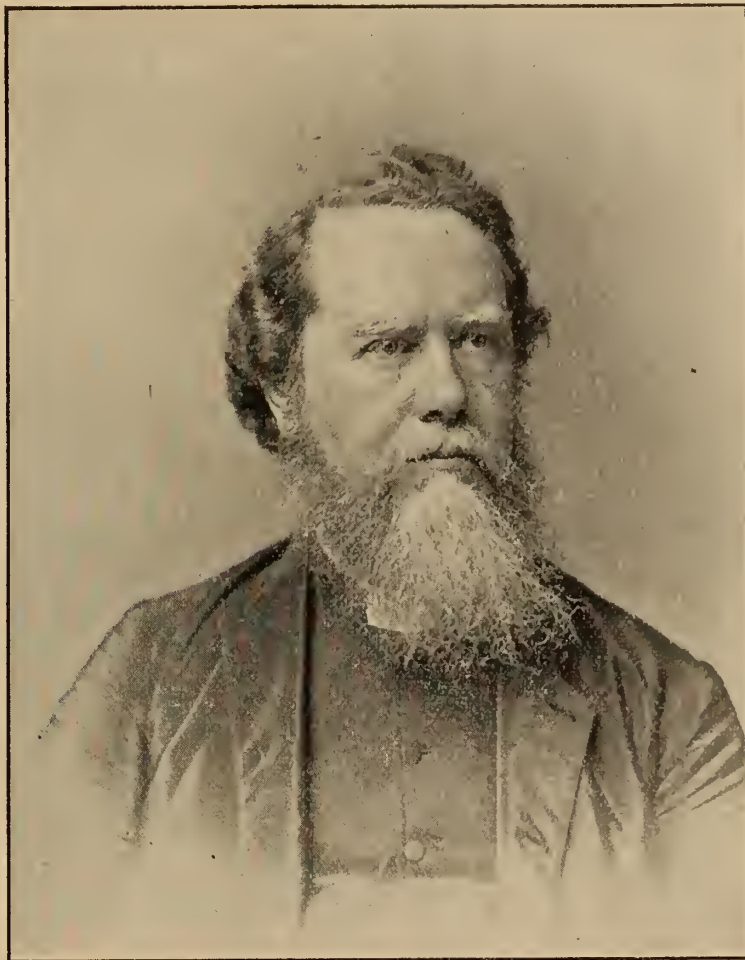
Now we have just had breakfast all together on the other boat, and are about to land, to go up to the barrow-men's homes and examine into the prospects for starting. It is a slow business, this overland travelling in China! The banks on either side of us are lined with people, following with the greatest interest as we are slowly poled up the shallow stream. Even into the water itself, the men and lads have crowded—a cheerful group of a dozen or more surrounding our boat.

* * * * *

But, although so near the shore, it was no easy matter to land! Our luggage had all to

be got on to barrows before we could leave the boats, and hours were occupied in the task—while all around us the people stood with inexhaustible patience! At last it came to noon, and some went home for their mid-day meal. But the great majority still remained to watch our operations.

When all was ready, we went ashore to follow the barrows to the little town, a large and friendly crowd escorting us all the way.



REV. J. HUDSON TAYLOR.

How we longed to stay amongst them, and tell them of Jesus! But our time was limited, and our destination far distant. We dared not delay one hour longer than was absolutely necessary.

By the time we reached, as last, the homes of our men, we were beginning to feel not a little tired and hungry—but there was no prospect of rest, or of a meal, for us. Then the real business began! The large and cumbersome barrows, on which we were to travel two hundred and fifty miles, had to be loaded and prepared for the road. There they lay—awkward, heavy-looking objects. How could they ever be made available for the transit of human beings on such a journey? We eyed them ruefully!

Springless, primitive constructions, they simply consist of a strong wooden frame-

work, with one large wheel in the middle, and handles both back and front. On each side of the wheel a seat can be devised, and the whole is covered by a sort of hood, made of bamboo matting, bent round and fastened at the sides, under which the passengers sit, divided by the wheel and facing backwards. Luggage is piled on in front, and inside the travellers' bedding is spread out, to save those poor unfortunates from being shaken and battered, jumbled and jolted, beyond all possibility of endurance.

The barrowmen of that part of the country have a custom, dating from time immemorial, that they shall not start upon any journey the same day the passengers arrive at their homes. Sometimes they delay even two days. So it seemed very doubtful if we should get off before the sun went down. However, we prayed and waited, and meant to try. Oh! those long hours of waiting in the dust and heat, while the barrows were being packed! Feeling we could do nothing to help, Mrs. Taylor and I moved off a little to draw away the crowds. This was effectual, for the people followed and surrounded us, hemmed us in on every side, and stood gazing at us and commenting most freely upon everything connected with our appearance and proceedings. By and by my husband brought us some Chinese tea and a piece of cake from our food-basket; but this was all we had till night.

Hour and hour we sat in the burning sun, talking as well as we were able to the scores and hundreds of friendly observers who crowded around us increasingly till we were almost exhausted. At last

a nicely-dressed, pleasant little woman made her way up to us and kindly invited us to step into her house near by to rest. She seemed to mean it, so we went. While dear Mrs. Taylor followed her into an inner room to lie down, I sat in the courtyard talking to the still interested people, until my voice gave out. Just then a message came for me to go indoors. Asking the people to be so kind as not to follow us, I went, and, wonderful to say, scarcely any attempted to crowd into the house.

Inside, across a little courtyard, I found Mrs. Taylor quite at home with our new friend. Oh! that room, that bed! Dirty and unattractive as they were, they seemed such a haven of rest! Within five minutes I was fast asleep, and knew nothing until I heard my husband's voice saying: "May I

come in?" Welcome indeed was the news he brought. All the barrows were ready and the men willing to start. With grateful hearts we bade our hostess a hurried farewell, and passed out once more into the crowd and heat.

Two barrows laden with luggage had gone on, and two were waiting for us. Mr. and Mrs. Hudson Taylor were soon ensconced in the first, and the second was for Howard and me. Such a funny little nest it looked to creep into on my side of the wheel! Bedding and pillows piled up made a comfortable seat, and outside, across the handles of the barrow, a strong bamboo rod was fastened, on which to rest our feet.

As soon as we were in, the powerful young barrow-man slipped the broad leather strap

across his shoulders, lifted and balanced the barrow—throwing us backward at a



A CHINESE WHEELBARROW.

sharp incline—and called to the other man in front to start away. With a creak, a jolt, and a long, strong pull, the cumbrous machine moved slowly forward, the dust began to rise around us from the feet of the men and the wheel track in the sandy road; with a gasp we clung, as if for dear life, to the frame-work of the barrow, jumbling heavily over ruts and stones; dry and oilless, the slowly revolving wheel set up a discordant wail, somewhat resembling the most atrocious bagpipes; large beads of perspiration stood out upon the forehead of the man scarcely a yard away from us, bending himself so determinedly to his task; the friendly crowds disappeared in the distance—and our journey was begun.

(To be continued.)

The Missionary Spirit in Germany.

PERHAPS few in our island home appreciate fully how wide, after all, is the circle of Christian influence on the Continent, and how deep, in many individual lives, that influence has gone. In Germany there are not a few who, deeply taught of GOD, and waiting for CHRIST and the manifestation of the sons of GOD, are filled with the knowledge of His ways. An increasing interest in Foreign Missions has of late years been making itself felt. To a considerable extent this has been due to a new awakening in Norway and Sweden. These two countries have given largely to the heathen, not only of their substance but also of their sons and daughters. When Mr. Hudson Taylor visited Scandinavia in 1889, and, later, Germany, vast audiences gathered to listen to his message. The following accounts of the recent visits of two of the members of our Mission, Miss Littler last spring and Miss Barclay in the summer, carry us across the Channel and into Germany, revealing to us something of the Christian life and Missionary interest of various towns and villages.

The German Alliance Mission.

In the spring of 1894 I was invited by the Committee of the German Alliance Mission to visit their centre at Barmen, in Rhenish Prussia; and I think it may interest some of the readers of CHINA'S MILLIONS to hear a little about the work there.

The German Alliance Mission was aroused to the intense darkness and needs of China by the visit of a Swedish Evangelist (Mr. Franson) some few years ago, and several earnest and devoted men and women offered themselves for work in China. As I stood in the Mission Room in the Pannewiese, which Mr. Polnick, the Secretary, devotes to the work, I noticed a scroll on the wall bearing in both Chinese characters and German words the call, "Come over and help us;" it had been sent from China by Mr. Ollson, one of the first of the four Missionaries sent out by the German Alliance Mission. Only the week before, we had heard of his call Home to be "for ever with the LORD." He had given his all, and that not a little, even from the world's point of view; he had laboured with a zeal and devotion above the common, and, after a short four years in China, had passed away, leaving in far Shan-si a bright and happy testimony to the Master, for whose sake he "counted all things but loss."

I was very much impressed by the zeal and genuine kindness of the Christians among whom I visited in Germany—"not many rich, not many mighty," but giving themselves and also their money with a spirit worthy of the high Name they bear.

In Soest, in Westphalia, I met with the relatives and friends of my esteemed friend Miss Baumer, who, with Miss Schnuttgen, had joined me in the work at Ch'ang-shan, in the Province of Cheh-kiang, some two years before I left China. Their coming, after a long period of working alone, was the greatest comfort and help to me. The history of the wonderful series of meetings held during their journey from Barmen to Genoa (where they embarked for China), when at every gathering many souls professed to have obtained blessing, was moving; and in our quiet little sitting room away in Ch'ang-shan, we had some blessed times together. These friends made

good progress in the language, and, when I had to go to Shanghai, because of ill-health, I was able to leave them with full confidence in every way. Since my return to England, Miss Schnuttgen has been united in marriage to Mr. Bender, the fourth of the first devoted band from Barmen. Their work lies in Cheh-kiang, in the Ch'u-chau Fu district, from which they hope to reach the heathen in the many towns and villages as yet in dense darkness.

It was very interesting to meet with the friends of Miss Schnuttgen in Dusseldorf. At the meeting there, a gentleman rising asked that a special collection might be made for school work among the despised, uneducated girls of China.

In Langefeld some five hundred were gathered one Sunday afternoon—a lovely spring day; one would not have wondered had the Hall proved less attractive than the pine wood near by.

I have not space to tell you of the interesting meetings held at different centres in Barmen, of the young women's weekly working party at Hagen, of Elberfeld, and of the densely crowded meeting among the mountains of Altena, where I met two who are very desirous of going out to China. The number of candidates for work in China is increasing among them who are earnest workers in the home fields. Last Spring four of these came over to the C.I.M. in London, preparatory to going forth to China.

As one thinks of the possibilities and probabilities before these and others preparing to go out with the Light into China's darkness, one recalls the words of CHRIST: "*Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.*"

C. LITTLER

Sunny Days in Switzerland and Germany.

Walking through the streets of Geneva one day this summer, four large Chinese characters on a shop window attracted my attention. On making inquiries, I found that a Chinaman and his Swiss wife lived there. We called on them, and had a long conversation in Chinese. He had been a soldier under General Gordon, and had learnt a little English from one of the officers. What brought him to Europe I have forgotten, but he had been more than twenty years in Geneva. A lady there who taught him French was the means of his conversion not long after he arrived. I told him something of God's work in China, but he seemed to take little interest in the spread of the Gospel in his native land.

A few days later I spoke at a meeting in Lausanne, which Mr. Buscarlet had kindly arranged. It was rather late in the summer; still there were from thirty to forty people present, of whom some were old friends of the C.I.M.

On August 23rd we reached the little town of Brackenheim in Wurtemberg, where we received a warm welcome. This neighbourhood is, I am told, well known in Basle for its warm interest in foreign mission work. The pastor, Dr. Walther, had entered most heartily into the wishes of our friends to have one or two meetings, and had arranged one for the next day

in the kindergarten schoolroom, making it known in the town and neighbourhood.

In the morning Dr. Walther called for a preliminary talk; it was a new thing, he said, for a lady to take a meeting. I explained to him the C.I.M. principles with regard to collections, but he feared the people would not understand. Nor did they; they had brought their offerings and wished to leave them, even those who brought only a one-pfennig-piece (4 pfennig = 10 cents). I think He who saw the value of the widow's "all" was pleased with these little coins. The people of this neighbourhood are very poor.

There were about 100 people present, men and women, old and young, and several of the pastors from the neighbourhood. All listened intently, and they were invited to come on the following Sunday afternoon. This time their number had multiplied by four, and the room was so packed that the door was taken off its hinges to allow those in the passage to hear. The large map of China proved a powerful witness to the needs of that great empire, with its smallest province of Cheh-kiang five times as big as their own Wurtemberg, and Si-ch'uen twenty times as big.

On Tuesday evenings there is a small Missionary prayer-meeting, led by a very earnest Christian, a kindred spirit with Pastor Stockmayer, who is well known to many in Brackenheim.

We also had a village meeting at Durrenzimmern. Here, too, we had an audience of about 100 people, and Pastor Huber assured me that the work of which they had heard should often be remembered at the Wednesday Bible-class.

One morning I went to the kindergarten and spoke to 100 little children under six years old. The Deaconess who teaches them is a devoted servant

of God, and they are being well taught the love of Jesus not only for themselves, but also for the poor heathen children. It may be that the Lord will choose some of these and fit them for His service in China.

Twelve hours' railway journey brought us to Cologne, and two hours more to Barmen. Mr. Polnick, of the German Alliance Mission, had asked me to come and have some meetings there on my way back to England.

On two successive evenings, and on Sunday afternoon, I spoke in the Flora Hall, a large hall generally used for all sorts of worldly entertainment. The devil did not care to have his domain invaded, and raised the unseen opposition to which we are so accustomed in China. Many scoffers were present who tried to distract the attention of those at the far end of the room. The Sunday meeting lasted from four to seven, and the audience was wonderfully attentive throughout. The first address was given by Mr. Reisman, one of the Committee of the German Alliance Mission, and the last by Mr. Rabinowitch, a Russian Hebrew, who has been much used to the salvation of souls.

On Thursday afternoon and evening we had meetings in Elberfeld, the evening one being large and very sympathetic; and on Friday two at Altena, a small town one and a half hours by train from Barmen. Here there was time for a quiet talk with a few who have a real care for the need in China. There were many earnest faces among the 90 or 100 at the evening meeting, showing that one may count on intercession here also.

The days in Barmen and Brackenheim went quickly, but they leave lasting praise for the interest there is about the "other sheep," and gratitude for having been allowed the privilege of being His messenger on their behalf.

P. A. BARCLAY.

"After Many Days" in Hunan.

FOUR years and a half ago, whilst the Shanghai

Conference was in session, we were greatly interested in hearing Dr. Henry, of the Presbyterian Mission in Kwang-tung, tell the story of a little gathering of believers, at a village in the south of the Province of Hunan. This province is one of the most bitterly anti-foreign districts in China, and hitherto no foreigner has succeeded in obtaining a peaceable residence within its borders.

All that concerns Hunan is of special interest to the members of the China Inland Mission, because one of its earlier Missionaries, Adam Dorward, gave his life to that province, and directed most of his efforts for about seven years to itinerant journeys in Hunan and on its borders.

At one time he obtained a residence in the city of Hung-liang, and stayed there preaching the Gospel and selling books for about five months. At the end of this time, however, a riot was got up, and he was forced to withdraw.

In the beginning of October, 1889, Adam Dorward died, without being permitted to see a mission station established or a church organized in Hunan. Both before and since his years of service, the province has been visited by members

of the C.I.M. and other Missions, both from the north and from the south, and several Hunanese have been converted in Han-kow, through the work of Dr. Griffith John and his colleagues. It was not until Sunday, June 24th, of the present year, however, that a Christian church was organized in Hunan. The glad news of this event comes to us through the columns of *The Worker*, of Chambersburg, Pa., and is contained in a letter from Rev. Wm. H. Lingle, of the Presbyterian Mission at Sam-kong, to whom has been granted the privilege of taking a leading part in the formation of the new church.

Up to this time the converts from Lam-mo, in southern Hunan, had been received into the membership of the church at Lien-chow. The number of those transferred by letter to the new church was thirty, and ten new members were received on profession of faith and baptized, so that the church sat down to its first Communion with forty members, besides the Missionary and his three native companions.

One of those baptized at this time was a fortune teller, and only after a long and hard struggle had he given up his evil profession.

An old woman of seventy and a girl of twelve were also received, both of whom gave very satisfactory evidence of a change of heart.

A very wicked young man had been converted and received into the church earlier. His mother now came forward and joined the church, her testimony being that "she could not help believing in Christ after she had seen the change wrought in the life of her son."

Another new member was a very earnest and promising young man from Ka-wo, a village about thirty miles beyond Lam-mo.

He told Mr. Lingle that two-thirds of the people in his village, or thirty families, have burned up all their idols, and are searching for the truth.

The evangelist who preceeded the Missionary to Lam-mo went on to this village to preach the Gospel to the people.

We rejoice with our friends in Kwang-tung over this gracious answer to prayer, and would ask the prayers of our readers that this little band of Christians may be sustained under persecution, and kept pure, and also that God may greatly extend His own work, in His own way, in dark Hunan.

F.A.S.

Happy Years in China.

BY EDWARD HUNT, GAN-K'ING.

YESTERDAY (July 9th) was one of the happiest days of my happy years in China, and a day of rejoicing for all Christians, foreign and native, in this city. During the time that I have been in charge of the station, it has been my trying duty to do more in the way of disciplining wayward members than receiving new ones, especially here in the city. But I have felt that the purging was preparatory to blessing, and now we have the beginning—only the beginning—of this latter. Beginning at 9.30 with a living prayer-meeting, we went on at 10 o'clock to the receiving in baptism of four most satisfactory candidates. All had been observed for months—some

for years—and had been examined as to their faith, and approved by their brethren. At the public service I put a few questions to them, and their answers were exceedingly bright. One dear fellow, when asked if he believed in Jesus as his Saviour, said: "Yes, truly; and I want all my family to do so, too."

The first to be baptised was Sie, a soldier, about thirty-two years of age, who, after becoming interested in the Truth some eight years ago, went back for a time, but for the last two years has been very regular at the services when his military duties allowed, and he has a splendid reputation. Having saved a little money, he hopes in a few

months to leave the army and go into business. His bright, glad face is an index of his inward joy, and I believe he has, if spared, a future of much usefulness.

Next came Mr. Cheng, fifty-eight (but not looking forty), son-in-law of one of our oldest members, who, in spite of great weakness, contrived to be present to see his baptism; He was, till this year, book-keeper in a shop, but lost his situation through occasionally attending our services. Since that time he has been most regular; and, being practically independent and a man of excellent character, there is no reason to doubt that his profession of faith is entirely sincere. Very joyfully did he confess his LORD yesterday. His wife is a promising inquirer, and I have every reason to believe his little son, one of our schoolboys, is truly converted.

Next came, beaming with joy, our coolie and barrow-man, Hu Ki-cheo, a strong, simple countryman, of thirty-four. Very encouraging to me is his case. Last year he was on the street as a water-carrier; and, having a chronic skin disease, got his brother-in-law, our evangelist, to get me to give him some medicine. Coming repeatedly for this, he got into the way of spending his evenings with his relative, and being present at our evening worship. His interest was aroused and deepened, and, at the new year time, he kept free entirely from idolatry and ancestral worship, boldly letting it be known that he was a Christian. Wanting a man to go with us on our journeys last spring, we employed him, and found him strong, sensible, obliging, faithful, and honest—just what we needed. Very happy times we had on these journeys helping him to know more of the Scriptures, and greatly we rejoiced at having his unsolicited testimony before men. None could doubt his sincerity or speak evil of his conduct, and with great joy we all received him.

Last came Ling Tao-hsien, the house coolie in the Training Home, a bright fellow of twenty-seven. Once an inveterate gambler and worse; the Gospel has done much for him, even in the eyes of the world, and for him, too, I believe, a career of great usefulness has opened.

After the baptisms, we all joined in the usual morning service, and felt anew the glory of the Apostle's testimony: "I know Whom I have believed, and am persuaded that He is able to keep . . ." Then we sat down for the first time with our four dear brothers to remember the MASTER's dying love and His coming glory.

Four more delivered from the power of Satan unto God! Few, awfully few, when we think of the millions of Satan's slaves around. Just four out of the great city and its vast territory. Yet four bright jewels for the MASTER's crown—to shine awhile with His reflected light in the dense gloom around, and then among the innumerable hosts above.

Are they not worth the labour? The MASTER deemed them worth winning by the agony and shame of Golgotha. Pray for them, for their families, for the millions yet to be won.

MY FIRST VISIT TO OUR TA-T'UNG OUT-STATION.

I returned this morning from my first visit to our out-station at Ta-t'ung, which has just been put under my supervision, being worked by a native evangelist, Hu En-peï. This brother has for some years

been doing a good deal of evangelistic work, proving himself a faithful and trusty preacher of the Gospel, and was, several months ago, put in charge of the work at Ta-t'ung. I may say from my previous knowledge, and now seeing him at work, that he is eminently fitted for his post, and, if spared, will do a solid work for the LORD. He is happy in having a spiritual and well-educated wife, and it was a pleasure to see their well-brought-up and happy little children, who, for manners, far outshine many foreigners' little ones.

I arrived at Ta-t'ung on Friday evening, and was met on landing from the steamer by the evangelist and two enquirers, who shouldered my box and bedding, and led me to our little house, about a mile away. These two enquirers, Hang and Wang, have known the Gospel some years, but only within the last two months have really come out boldly. Both are originally of Hoh-fei, the country of Li Hung-Chang, as are several others now enquiring. The former is a scroll-maker in a good way of business, worked with his father's capital. This is a hindrance at present to his wholeheartedly observing the Sabbath. But I believe he will ere long come right out. His brother is an occasional attender at the services. Wang is freer from home difficulties, but is less educated, and has fallen once after some months of profession. During the three days spent there these two dear fellows, or one or more of the four or five other regular enquirers were almost constantly with us, and we had long and most helpful conversations on the things of God. Never before has it been my privilege to help such a group of earnest and intelligent enquirers, some three or four of whom, I am sure, are truly converted. Among them, one very bright, is Chang Sang-t'ing, a young pedlar, just now rather out of health. The others are, Kong, a young vendor of fruit: Hu, a master carpenter in good position, and Chang, a maker of bean-curd, living next to our hall. These are very regular, while there are several more less frequent in attendance. It was very pleasing to see their mutual love and helpfulness, and their love for their MASTER's servants.

On the Sunday we had meetings, morning, afternoon and evening, and I am sure that the LORD worked then. The evening meeting was attended by several of the less regular ones, and the LORD spoke to us all. As an illustration of the devotion of converts, I may mention that, in the morning, when we were taking the LORD's Supper (the enquirers being present, but, of course, not partaking), young Kong's mother called to him through the open window not to eat the bread lest he should be bewitched by the medicine which it contained. This is a common rumour here.

I am glad indeed that these promising enquirers are being helped by one so bright and well-taught as dear Hu. My colleague, or I, hope now (D.V.) to visit them monthly, and I trust in the autumn we shall see our way to receive several by baptism. Please pray for them, for the evangelist and his family, and for us in this hopeful work.

While vast continents are shrouded in almost utter heathen darkness, and hundreds of millions suffer the horrors of heathenism and Islam, *the burden of proof lies with you* to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field.

ION KEITH-FALCONER.

Notes from a New Station.

BY MISS FLORENCE COLLINS.

PEH-KAN, KIANG-SI, August 20th, 1894.

"When last writing to you we were about to start for this place, and a few days later we were here. This is a country town with several villages round, which we hope to visit as soon as the heat has left. It seems a large place on looking round, and yet! what a corner it is of this great land. The dialect is quite different from the Mandarin, and yet, so far as I know the language I can now

understand the people. It is very warm, and we are not able to go out until nearly six o'clock at night, and then only for a short time, on account of malaria.

A few weeks ago Miss Carlisle took me to see the blind daughter of one of the enquirers. For a few minutes she would have nothing to say to us. Hers is, indeed, a miserable home, and, for some little time, I could not tell which part of the room she was in, because it

was so dark. Presently, however, I saw her. Our woman told her what we had come for, and spoke to her about JESUS. I went to her and took her hand, and presently she was persuaded to sit up and listen. Poor girl! she did not seem to understand much. We then sang, slowly, "JESUS Loves Me," and the woman prayed for her, that she might remember what we had told her. Her face brightened up at the singing, and she said she

knew she would remember. We had to leave her then, praying that she might indeed remember. Early on Sunday morning we were talking about her and wondering how she could be brought to the service, when the woman said she knew how to manage it, and, in a short time, I saw the cook's wife, a young woman of about twenty-five, carrying her up the road on her back, and the other woman doing what she could to help. She listened very attentively during the women's meeting, and at the after service; after dinner I began teaching her the hymn we had sung in her home. Very quickly she was able to repeat the first verse and chorus. After the meeting in the afternoon she was quite tired, so they took her home again, and she told the woman, a few days after, she would never forget what she had heard, and we know that 'His word shall not return unto Him void.' Perhaps the LORD has brought her to the city to hear His word. Her own home is some distance away, where her husband and children are.

"There is one woman among the enquirers who, we are sure, is following the LORD. Her husband has used opium for more than four years, but is now with us, breaking off the habit. We are praying very much that he may put his trust fully in the LORD. He has a number of workmen under him, and his influence would mean a great deal here. We meet daily to pray for him and two others, who seem to be halting between two opinions, that the LORD will speak to them, and we have the promise that, 'If two of you shall agree, it shall be done.'

"The fields, which have looked so beautiful these last few weeks, have now been stripped, and, as we take a short walk in the evening, we have constantly to stand aside to allow the men with their heavy loads of rice and other grain to pass. They all speak of a good harvest this year, but 'Oh, that men would praise the LORD for His goodness, and for His wonderful works to the children of men!' God is indeed good to all. We are praying

the LORD to send more rain. The ground is very dry, and, as the fresh seed is sown, the Christians will be very much tempted to work on Sunday watering the fields.

"My first work has been to teach a young woman, the daughter of the man who is breaking off opium. Some time ago she expressed her desire to follow the LORD, and she wants to learn how to read the Bible. She is to be married at the end of the year, and we are looking to the LORD that she may be a bright light in her new home. Praise the LORD! it is His work.

"I have begun a children's class on Sunday afternoon. For the present, we have to use the kitchen, as two other meetings are held at the same time. We are hoping to build a larger house soon, where we can have more rooms. The little ones learn very quickly, and are quite pleased at being taught a verse from the Bible, and we know that this may be used of God in their homes."

In Memoriam—Mrs. Jas. Adam.

A GAIN we have received a heavy blow in the death of our trusted fellow-worker Mrs. James Adam, of Gan-shun. Our hearts are pained as we think of the sorrow of her father, and mother, and brother at home, and of her bereaved husband in Western Kwei-chau, and we ask our friends to pray that the God of all comfort may rest these weary hearts in Himself.

It is natural that those who are left behind should mourn for the absence of the loved one, and yet they and we do well to remember that the parting is but for "a little while."

With good reason we, too, lament the loss of consecrated and helpful workers to the missionary field, and yet we may remind ourselves that God loves His own work far better than we can, and will surely do nothing to injure it. For those whom He has called it is eternally "well"; for the mourners it is "Only goodness and mercy"; but, for the millions in China who are perishing without hope, and for whom so few are caring, we may well be filled with sorrow, and as one and another faithful worker is removed, our cry should become more urgent and believing to the LORD of the Harvest that He will send forth labourers into His harvest.

Miss Florence Haynes was the only daughter of Mr. and Mrs. Geo. Haynes, of Toronto, now of Niagara Falls, N.Y., and for several years she was a member of the Walmer Road Baptist Church, Toronto, of which Rev. Elmore Harris, B.A., is the pastor.

Previous to her acceptance for service in China, she, with her close friend Miss Annie Hastings, had been in contact with the Mission for a considerable period, and had spent a short time in residence in the Home, where she commended herself to all by her gentle Christian spirit and by her zeal for Christ. Together with her travelling companions, Mr. and Mrs. Sibley, Miss A. Smith, and Miss A. Hastings, she left Toronto on October 19th, and arrived in Shanghai on December 7th, 1891.

After spending a few months in study at the Yang-chau Training Home, Misses Haynes and Hastings took the long journey to the Western Province of Kwei-chau, where lady workers were sorely needed to carry the Gospel to the women. The two friends continued to labour in Kwei-yang Fu and the neighbouring villages until the marriage of Miss Haynes to Mr. Jas. Adam, which took place at Chung-king, on Dec. 23rd, 1893. She returned with her husband to his station at Gan-shun, where she did much faithful work for her Chinese sisters.

The following account of Mrs. Adam's illness and death is kindly forwarded to us by the medical Missionary at Kwei-yang, who was sent for when her illness began to give anxiety.

Yesterday week, *i.e.*, Sunday, Mrs. Adam, who had been apparently free from fever for three weeks (and her last attack of this malarial "remittent" fever had been a very mild one), felt remarkably well, so, in addition to attending two of the public services for worship, she had a happy time of

singing hymns with her husband. But that night she felt extremely cold, and, on getting warm after midnight, found that her temperature was 107°. This yielded to quinine, so that at mid-day her temperature was about normal, but in the afternoon, and again on Tuesday and Wednesday it rose very high. It proved to be a return of the remittent fever, so at mid-day,



MRS. JAMES ADAM (NEE FLORENCE HAYNES)

Wednesday, they sent for me. That afternoon Mrs. Adam gave birth to a little girl. Though very weak from the fever, Mrs. Adam rejoiced with her husband in their little daughter. The fever was doing its deadly work, however, and on Thursday afternoon she tried to comfort her weeping husband, as they dimly foresaw what must happen. On Friday morning (17th inst.), embracing her husband, she acknowledged that she was dying, and said, "I am pleased with the will of God." She then passed into coma and died that evening.

Though the messenger, their cook, walked sixty-six miles in twenty-four hours, I was unable to reach here till Saturday afternoon. I arrived to find her coffin in the guest hall. Mrs. Adam was laid out in an adjoining room, and her face was beautiful. I then kept Mr. Adam company for an hour, and saw the little baby girl. It is wonderful how our brother was sustained by God during those eighteen hours without the presence of any fellow-countryman, surely the everlasting arms were underneath him. After I had been there an hour—in a measure unexpectedly—Mr. Cecil Smith and Mr. Preedy returned from a journey, in utter ignorance of what had happened. During all these trying days the native Christians were most helpful. A few hours before our arrival, their faithful Chinese friend, Lt.-Colonel Hsieh, came from the Yamen, and pointed our brother to Jesus for consolation. On Saturday evening I took charge of wee Mary and noticed how cold she was. On Sunday I was allowed to conduct the communion service, and spoke from Isaiah xxxv.: "The wilderness shall blossom." In Bible lands the wildernesses are sandy and therefore barren. Spiritually, such are Yun-nan and Kwei-chau: so, according to His Word, God took Mrs. George Clarke some ten years ago and planted her in Yun-nan province (as also Mr. Thorne), and now he has taken one of our sisters to plant in Kwei-chau (where also lies Mr. Ed. Fische). During the service the natives were all

overcome by emotion. In the evening I told Mr. Adam that baby was scarcely taking enough food. In the morning she was quite warm, and I gently called Mr. Adam's attention to this change from the long time of cold: but dared not tell him my fears, as from daylight we had been preparing for the funeral. But just when the natives were all assembled, Mr. Adam took up the baby and said, "Look, she is dying." It was even so, the remittent fever had paralyzed her heart. Mr. Adam took her just as she was in her wraps to the guest hall, and the burial service began. We commenced by singing in English "Sleep on Beloved," then, after prayer in Chinese, the school-boys' teacher Mr. Tsao, read one of the exhortations from the Presbyterian form of service, and, after a hymn in Chinese, I spoke from our SAVIOUR'S words, "Lazarus sleepeth:" saying, "as in life, the friends with whom we eat and drink to-day are our companions of to-morrow after a night's sleep, so the friends with whom we live in this life will be our companions in eternity. Do we want to know our future prospects: let us consider then what manner of lives our friends are living and judge from their actions whether they are preparing for heaven or hell, for know assuredly from these words of our LORD JESUS that, where your friends will be in the next life, there will each of you be." At the grave, Mr. Tai, the evangelist, read the remaining portion of the burial service, and Mr. Cecil Smith led us in prayer. Then Mr. Adam said to the people, "Before my wife came here she heard that, on account of the malaria, it was dangerous for a lady to live in Gan-shun, yet was willing to come, hoping to help you women to trust in JESUS." Then he said to the men, "God asks my all, my wife and my babe; He gave them me, I willingly let Him take them back."

Then Mr. Adam went down into the grave and laid their babe in a special place cut out for it, and, in a few minutes, the big coffin was lowered for our beloved fellow-worker to await the resurrection.

English Notes.

IT is impossible to say what may be the issue of the war with Japan. But one thing is certain—the LORD reigneth, and all things are tending to the establishment of His everlasting kingdom. The present troubles will doubtless have the effect of opening up China yet further to the Gospel.

Our Chinese letters, arriving mail after mail, contain, in the midst of all the news of the work, comparatively few references to the war—even those from Chefoo. It will be reassuring to our friends in this country to learn that, while many here are troubled, the hearts of our brethren and sisters in China are being kept in peace. One lady writes as follows:

"Again with praise I begin my letter. 'They shall abundantly utter the memory of Thy goodness.' In times of war and outward unrest there still 'remaineth a rest for the people of God.' Pestilence at Hong-kong, ravaging the town, calling multitudes before the judgment seat of CHRIST—150,000 escaping from the horrors around them into Kwang-tung and other provinces, and hundreds of these being drowned or otherwise killed by 'accident'—the war in Corea filling the hearts of the Chinese with fear, especially on account of the secret societies in China, and much sickness amongst the Chinese around us—yet here we are in perfect peace, 'hidden in the hollow of His hand.' 'The LORD of Hosts is with us; the God of Jacob is our refuge.' It is wonderful, is it not,

how safely God keeps us—a handful of weak women—in the midst of the teeming population of this large city, many of them hating us intensely. We often remark upon it, and praise the LORD for His protection."

While the time is undoubtedly one of danger, it is well to keep in view the fact that the newspaper reports are often unreliable, being frequently based upon the shifting rumours current for the moment in some of the free ports. We may add that from the vast size of China, and the slowness of communication, many of the natives of the interior have probably not yet even heard of the war.

As may be observed from our List of Sailings on p. 150, we are not deferring the departures for China. Our friends there would at once cable us if any delay were necessary. Being on the spot, they are well able to judge. As our readers are aware, Mr. Taylor is himself in China at present. We ask for earnest and believing prayer for the preservation and blessing of all the members of these parties. At date of going to press there are over thirty on the ocean, bound for China in three different vessels.

Mr. Thomas Selkirk, Acting Secretary of the Australasian Council, writes as follows of the progress of the work:

"We are sending Mr. C. B. Barnett to China next month. Mr. Nicoll is at present in Tasmania holding farewell meetings with Mr. Barnett. It is likely Mr. Nicoll will go on to New Zealand again shortly. A Board of Advice has been formed in Auckland, and steps are being taken to have one in Dunedin also. A young lady—Miss Blakeley—will go from Auckland in September or October. Many young men are offering, but the funds come in very slowly. Praise God! they do come in. Our Saturday Prayer Meeting keeps up well. The Rev. John McNeill made a great stir here. Attendance at noon meeting 3,000 each day, and at evening meeting 6,000."

Mr. J. H. Todd, who was accepted by the North American Council, is now on his way home to New Zealand on a short visit, ere entering upon his work in China. We expect the way will be opened for him to hold meetings both in Australia and New Zealand. He has already been used of God, especially amongst young men.

Mr. Marcus Wood is once more resuming his work of organizing meetings in the Midland counties. He begins with meetings in Birmingham and the neighbourhood, and will be accompanied meanwhile by Miss S. E. Jones and Mr. Cecil Polhill-Turner. We believe that the LORD is Himself opening up this work, and that new channels of blessing to the heathen in China and other lands will spring into existence through it.

News from the Si-ngan Plain.

EXTRACTS FROM MR. LAGERQUIST'S DIARY.

CHEO-CHI HSIEN, June 9th. The day after Mr. and Mrs. Botham left us Mr. Bland and I were both taken ill with influenza, but recovered after a few days. There is an epidemic of this disease about us just now, and hundreds of the people are dying from it. By the goodness of God, we have

been enabled to save not a few of them from death, and we trust that many of these may also be saved from eternal death. We were exceedingly pleased to hear, by telegram, that Mr. and Mrs. Hudson Taylor are coming up here for a Conference in Si-ngan. We are expecting a blessed time, and we hope that

the need of reinforcements may be practically dealt with then. We are very glad to hear that two more brethren are coming up to join us here ere long, but still there is room for many more.

June 15th. Mr. Tornvall has been over here for three days, after which he went on to Hsing-ping. Last Tuesday a special messenger arrived with a letter, asking for medicines for Mrs. Botham, who is ill with scarlet fever. I intended to go at once, but, as Mr. Botham requested that no one should come, I decided not to do so. This will prevent Mr. Botham being at the Conference. Mr. Bland and I hope to be there.

Feng-siang Fu, June 20th. I fully expected to be in Si-ngan, attending the Conference, at this time, but our FATHER has arranged that I should come here to help dear Mr. Botham. I arrived here on Monday morning last, in company with Miss Pedersen, a nurse, and we find that we have come just at the right time, as Mr. Botham has had to do all the nursing himself, and was getting very wearied. Mrs. Botham is very ill, but our faith and hope are in God. It is a great trial not to be able to go to the Conference to see Mr. Hudson Taylor. Duty before pleasure, however, and to do the will of Jesus is best.

June 30th. Last Tuesday and Wednesday we were waiting for Mrs. Botham's departure to be with the King, but our loving FATHER graciously heard and answered our cry, and now she is getting better daily. Praise His Name! Though, if it should have pleased Him to take her to be with Himself, we should still have praised Him. Dr. Howard Taylor arrived this evening, and we praise the LORD for sending him here at this time. He pronounces Mrs. Botham out of danger, and in a good way towards recovery.

Cheo-chi Hsien, July 7th. Dr. Taylor and I left Feng-siang

last Monday, hoping to be able to meet Mr. Taylor in San-yuen, but on our arrival we found that Mr. Taylor had not been very well, and so was not going via San-yuen, but via Tong-kuan. I arrived at Si-ngan on Thursday, and got back here on Saturday, finding Messrs. Easton, Bland and Stevens here. Mr. Stevens has just come up from the coast, having only been out a few months. He is to be Mr. Bland's fellow-worker, but will stay here for some time, in order to have a teacher. I find that the lady workers whom we had asked to take our place here during our absence have been much blessed. Large crowds of women came to them daily, and some of them seemed really interested in the Gospel, and learned texts and short prayers.

July 20th. I have had an attack of sickness for the last two weeks, but am beginning to be better now. Mr. Stevens has also been poorly for the last few days, on account of the heat. The other day, whilst talking with some guests, and after telling them the blessed story of JESUS, we came to speak of what some have to bear after they accept CHRIST as their SAVIOUR. Then one of the guests asked me who paid us for our work, etc. After I had explained to them that we looked to God for our temporal as well as spiritual supplies, and had given instances of answers to prayer, one of them said: "Oh! I see. You are God's skilled labourers; you work for Him and He supplies your need, just as in the case of a man who works for a master." What a blessed thing it is to be God's workmen and women! Oh, for more *working* men and women! These natives thought that God was a very good MASTER, and they took books with them in order that they might get to know more about Him and His service. Please pray for them and for us.

The Lost Condition of the Heathen.

BY H. W. FROST.

NOTE.—God's division of the human family is found in I. Cor. x. 32: "Jew, Gentile, and Church of God." The Jews are children of Abraham according to the flesh; the Church of God is a new race, taken out from Jews and Gentiles; and the Gentiles are all those who are neither Jews nor Christians. It is evident, therefore, that the term "Gentiles" includes the so-called heathen nations. Hence those Scriptures which reveal the spiritual condition of the Gentiles also reveal that of the "heathen." The word "heathen," found in the Authorized Version, should be rendered "Gentiles" or "nations," and is so given, either in the text or in the margin of the Revised Version.

I. The Gentiles, as such, are estranged from God and lost.

1. They are all under sin. Rom. iii. 9.
2. They know not God. I Thess. iv. 5.
3. They are alienated from God, and are the enemies of God. Col. i. 21.
4. They are empty of mind, darkened of understanding, alienated from the life of God, hard of heart, past feeling, and given over unto lasciviousness. Eph. iv. 17-19.
5. They hold down the truth (as revealed in nature and in conscience) in unrighteousness, and are without excuse. Rom. i. 18-23.
6. Their prayers are vain repetitions. Matt. vi. 7.

7. They worship not God but demons. Gal. iv. 8.
8. They are blind, in the power of Satan, and need forgiveness of sins. Acts xxvi. 15-18.
9. They have no hope, and are without God. Eph. ii. 11, 12.
10. They know they will be judged, and yet persist in sin. Rom. i. 32.
11. They will be judged according to the deeds done in the body. I Pet. iv. 3-5.
12. This judgment will be according to the law of conscience: they will perish under that judgment, and will experience forever tribulation and anguish. Rom. ii. 12, 16. Rom. ii. 9. Rev. xxi. 8.

II. The Gentiles can only be saved through the preaching of the Gospel by faith in CHRIST.

1. They are made fellow-heirs and partakers of God's promises in CHRIST, but only through the Gospel. Eph. iii. 6, 8.
2. They must call to be saved, they must believe to call, they must hear to believe, and they must have a preacher to hear. Rom. x. 12-14.
3. They can only be justified by faith in CHRIST. Gal. iii. 8, 9, 14, 22.

Recent News from Shanghai.

FROM MR. STEVENSON'S LETTERS.

I AM sure it will grieve you to learn that our dear sister, Mrs. Adam (*nee* Haynes), died at Gan-shun, Kwei-chau, on August 17th. We have lost a good worker, and our dear brother a devoted and loving wife.

We have also been greatly shocked to hear of the death of our brother, Mr. Holman, at Hankow, last Saturday, September 22nd. He belonged to the Scandinavian China Alliance, and was a very earnest and most promising worker. He was ill about a week, and his end was a very triumphant one. I am sure you will pray for

Miss Angvik, to whom he was to be married about the beginning of November.

On Tuesday morning we had a time of special prayer for blessing on the work in China. We are deeply impressed with the smallness of the results that we had last year, taking the mission as a whole. I am sure you will pray that God will give souls at every station.

You will be interested to hear that Miss Muldoon will probably take Miss Tina Scott's place at Tsih-ki.

Mr. Taylor left us last Tuesday, September 25th, for Che-foo and Shan-si. Mr. Wm. Cooper and Mr. Orr-Ewing accompanied Mr. Taylor to Che-foo. Mrs. Taylor remains here, and she is now recovering from her illness.

Dr. and Mrs. Howard Taylor have started for Honan.

Last Wednesday, September 26th, Miss Fairbank and Mr. Knight were married. They left the same evening for Yang-chau. It has been arranged that Mr. and Mrs. Knight assist Mr. Baller at the Training Home, Gan-king.

The Origin of the C. I. M. in North America.—Continued.

BY H. W. FROST.

POSSIBLY some will remember two papers by Mr. Taylor, which appeared in CHINA'S MILLIONS some time since, the one entitled "Blessed Prosperity" and the other "Blessed Adversity." I have often wondered if there were as many who said "Amen" to the second paper as to the first. And yet, if there were not, there should have been. If "all things are of God," and "all things are for our sakes," as the Scriptures declare, adversity is of God and in our behalf, as



GRAVE OF SUSIE C. PARKER AT RIU-KIANG.

well as prosperity. It is to be remembered that it was God who challenged Satan concerning His servant Job, and God who permitted Satan to buffet him. And although Job could not thank Satan for his attacks, or rejoice in the events which followed, yet he could thank God for them, as he did at last, and he could rejoice in the Lord. It was thus that a perfect man was perfected. And this perfection, no doubt, is what God purposes in all affliction. He longs for our sanctification, and is willing, not only to woo us away by tenderest influences from all things earthly, but also to cut us loose, if need be, by affliction and sorrow, from everything that keeps us from Himself, that we may be fully and finally set free. And if this is the purpose and end of God-given adversity, it is blessed indeed.

The path of the saints is the same in all time, and there is no other way into the kingdom of God than through suffering. We were not to expect, therefore, that our lot was to be an altogether sorrowless one, as it had been. Looking backward, we saw nothing but mercy; looking forward, we were to see mercy still, only mercy in darkness rather than in light. A little more than a year had passed since the founding of the work, and apart from the trials of faith in temporal matters which God had granted to us, we had known nothing but "blessed prosperity" all the way along. We had been cared for according to our need; we had been given a good and comfortable home, and had been permitted to retain it; we had received many applications for service in China, and had been privileged to accept a number of promising candidates; we had sent out fourteen Missionaries at the beginning of the work, and had had the joy recently of bidding God-speed to two others; and besides these things, we had seen blessings resting upon our workers in China, and had been able to rejoice with them in marked progress in the language, in getting early to work in their stations, and in being already much blessed to the people. But now solemn tidings reached us. Miss Susie Parker, the beloved sister who had come from Pittsfield, Mass., and who had been given to God and to us by her father with the words, "I've nothing too precious for my Jesus," was dead. There she lay—so the letters told us,—buried far away from us in Chinese soil! The one we had sent forth full of health and promise, and whom we had hoped to see again, would not be greeted now until the resurrection; her work was already done, and there was no one, so far as we knew, to take her place. Only those who have passed through a similar experience will realize the darkness of that time. This was adversity indeed. And could we call this "blessed?" Was this of God, and for our sakes? It seemed not. One was gone whose face and life had so shone for Jesus that they had won a proud Confucianist to CHRIST before ever the lips could speak the Chinese words; a father and a mother and sister, we knew, were broken of heart; and we?—well, we had our sorrow, too, and we had suddenly awakened to the fact, in spite of all the triumph of the home-going of her who slept in CHRIST, that we were wrestling not against flesh and blood, but against principalities and powers, against wicked spirits in heavenly places. Our service for China in that hour of darkness took on a very solemn hue, and it has never lost it since. We saw at last what going "into all the world" meant, and what it might yet mean, to

others and to us. And the LORD seemed to ask us then, as He asks us still: "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" Thank God! He gave us strength to say in that day, "We can." The HOLY SPIRIT taught us to look at all things through God, and so to call even adversity "blessed." And this is still our victory, as we look backward or forward, to see CHRIST on the throne with all things under His feet; to remember that all things are ours in Him, whether life or death, or things present or things to come, and to firmly believe that all things are working together for good.

The LORD did not give us long to wait to see the blessedness of the adversity that had thus come to us. Besides the effect that Miss Parker's death had upon our Missionaries in China, and upon the natives in the station where she passed away, we had the consolation of knowing that the parents had been blessed by their daughter's death, even as they had by her life. Once more the beloved father declared—and this time with his eyes upon that new-made grave—"I've *nothing* too precious for

my JESUS." And again, Mr. Taylor, thus doubly impressed by the words that had meant so much to him from the first, took up this phrase and repeated it far and wide—in China, in Australia, in England and in America. The LORD also made it His own. Through it He made souls to be born again, and many other souls to be quickened into newness of life. The words became a watchword with many persons for new purposes of faith and consecration. They were put into prose and wrought into poetry; and literally, as they passed from paper to paper and from book to book on their errand of light, they circled the earth again, and became a blessing to God's children both far and near. Susie Parker was sleeping in Chinese soil, but her works were following her around the world. And who will say what fruitage shall not yet appear, in blessed and perfected lives, through this seed that fell into the ground and died? Truly, we did well to say, "Blessed adversity!" and surely the time may not come when we may not say the same; for there will never be a time when we will not be able to add, "Blessed be the GOD and FATHER of our LORD JESUS CHRIST!"

Tidings from the Provinces.

CHEH-KIANG.

Kiu-chau.—Mr. D. B. Thompson gives the history of four or five recent conversions. One woman whom he mentions incidentally heard the Truth, while at her door one day along with others, from the lips of Mrs. Thompson and the Bible woman, and *immediately* received it. She has lived a consistent life for now six years. This Bible woman seems to be much used. "What we all need," says Mrs. Thompson, "is power to touch hearts." A new station has been opened by one of the Swedish sisters. Mr. Ward has taken up the work of the out-station at Ta-chau.

Yung-k'ang.—Mr. Wright finds the work somewhat hindered by the heat and the farmers' busy season. Still the evangelists had a profitable itineration through some seventy or eighty villages to the north-east, open-air meetings being held almost every night. Open-air services have also been continued in the city. In one of two or three villages from which special invitations had come *every villager* seems to have been present at the meeting, and, listening with rapt attention, besought Mr. Wright and the others to come again.

Ning-hai.—Rev. E. F. Knickerbocker, writing on September 1st, says: "On the 24th inst. I expect to start out on a Missionary tour of about a month, visiting our churches and out-stations. I will be accompanied by the old native pastor from Fung-hwa, and our own evangelist.

On October 23rd to 25th occurs our Presbytery, or half-yearly meeting. We have made a programme for that so as to give each native preacher a part to perform, and we hope to have a full attendance and a profitable meeting. As I shall probably have to act as moderator of this meeting, I will ask you to remember me specially in prayer at that time.

October 29th is the opening day of our Bible school at Ning-hai. It is to continue four weeks. I shall try to give one Bible reading each day, besides an exercise in writing the Romanized Chinese, or in singing. Two native brethren will do the rest of the work. We expect to have two long and one short day sessions, and an evening

evangelistic meeting. Already twenty-two of my Bible studies are prepared, and the other two will be finished (D.V.) before the end of next week. All must be ready before starting on my journey."

Wen-chau.—In a recent letter, Miss Stayner says: "Miss Williams will be left in charge of the school shortly. As she has only been here seven months, she will not be able to take Bible classes with them yet, so I shall expect to do this as often as possible. She is getting on nicely with the language, and, what is better, the girls are growing fond of her, and I am sure she will have a good influence over them. Please pray that she may be helped, for Chinese girls, are more difficult in some respects to manage than are the English girls whom she has been accustomed to teach. A dear little girl called Nga-chu has recently been baptized. She professed conversion about a year ago, and when Mrs. Stott spoke to her about it she gave a very clear testimony. Her mother and others who knew her said they had almost thought her a Christian before, but she said that now she was sure that JESUS had washed away her sins, and that He was dwelling in her heart.

"Last Communion Sunday little Nga-chu asked for baptism. The testimony of Miss Whitford and the older Christian girls is that during the past year they have seen nothing whatever inconsistent in her life. This means much, coming as it does from those who see the daily life, with all its temptations, of a little girl among her school-fellows. After her baptism, this little girl of twelve years old sat down for the first time with us at the LORD's table. We trust this may be made a blessing to the other little ones who are not saved, especially to one who professed conversion at the same time as Nga-chu, but who has gone back sadly since then. We have had a great deal of sickness in Wen-chau, not only amongst the natives, but amongst the foreigners also. Mrs. Stott, indeed, has been dangerously ill. I had a good deal of nursing to do, and study, with other work, was almost suspended during those trying times. How good it is to feel that we can do all things in the LORD's name.

As someone has said, "It requires much grace to give up the MASTER's work to do the MASTER's will." May we all be able to say, as the LORD did, "I delight to do Thy will, O, my God." I hope on my return to the city to begin my autumn work in earnest. I shall take up Miss Whitford's classes in and around the city, and prayers in the girls' school, and I shall also make journeys into the country. Pray that I may be filled with the HOLY SPIRIT, and made a blessing wherever I go, so that His name may be glorified."

KIANG-SU.

Ts'ing-kiang-pu.—Miss H. Marchbank tells of an encouraging visit to a lady in a neighbouring village, whose interest in the Gospel is deepening. This lady, who can read fluently, and is able to follow the passages of Scripture as these are pointed out to her, has bought the four Gospels and a hymn-book. About twelve women come regularly to the Friday sewing class.

Kao-yiu.—Miss Kentfield finds with thankfulness that they are having a much better reception this year from the people. Three little girl pupils live with them. The terrible bondage of opium is apparent from her description of the suffering, etc., of a young man who is seeking to break off the habit. Miss French is now at Kao-yiu. The schoolboys' prize-giving—a happy and profitable time—is also described.

Yang-chau.—Miss R. F. Box speaks of their new house at the South Gate as "the right house in the right place for reaching the women," large numbers of whom have been to see them, many returning again and again. The case of one woman seems specially interesting.

KIANG-SI.

The Kan River.—The work on this river should be specially remembered in prayer. With all the faithful sowing of years, there has as yet been but little reaping. "Though the blessing tarry wait for it." It is very difficult to get stations opened at all. Mr. Lawson writes: "Fear of opposition from officials and scholars seems to keep many back. The officials continue

to keep me on the move, and I am not able to stay long in one place. I have adopted the plan of staying in the markets and visiting the cities for a day or two now and then." A new spirit of discussion of his teaching by the people, he regards as a hopeful sign.

The Kwang-sin River.—The work of the ladies settled in the many stations on this river has been greatly blessed, many souls having been gathered into the kingdom. Miss Palmer writes of ten further baptisms at Yuh-shan, six of them being children from Miss Guex's school.

Kwei-ki.—Miss Marchbank writes: "Mr. Stevenson and Mr. Orr-Ewing arrived here on July 2nd, and stayed from Monday till Thursday. Two men were ordained as elders, and two set apart as evangelists. Two were excluded, one suspended and nine baptized during their visit. Those excluded were the ones who were causing trouble, and were suspended before. These last two days we have had crowds of women in from the country, worshipping in the temple close by. The women come every year at the beginning of the great heat to thank the "pu-sa," and to seek protection from evil, sickness, etc., during the heat. This being a year of plenty, the worshippers were very many. Several hundreds came to see us, and we had a busy time telling the old, old story. Some of the Christians gave up a part of their time to help us. This cheered me a good deal. Then there are seven of us here this summer. All our house women are Christians, too, and they told out the Gospel with no uncertain sound. So we were able to tell nearly everyone who came something of the one true God, and His Son JESUS CHRIST; while in the front chapel the pastor had the teacher and one of the newly-ordained elders, also some of the Christian men to help him. We praise the LORD for all the seed sown. The heat is very great here this month. Yesterday we had a heavy thunderstorm, and that cooled the air for a time, but to-day is as hot as ever. Another of our Christians went home to the LORD last week."

GAN-HWUY.

Ch'i-chau.—Miss Ross writes of much sickness amongst the people. Many come for medicine—even from the country—and many a sad story of sorrow and poverty is made known. She also mentions the great heat, and remarks that when cooler days return they look forward to visiting the villages.

Kien-teh.—Miss Thirgood has been working since last November at this station, which was only opened a little before her arrival. The people are both friendly and hospitable. It has been impossible to go out in the heat (104° in their sitting-room). "I take Chinese prayers five

times a week, study with a teacher in the morning, and in the afternoon speak to the many women who come for medicine. Feng-sien-seng (the evangelist) speaks to the men so faithfully, and no one goes out without hearing of JESUS. Pray that many may be saved."

KWEI-CHAU.

Kwei-yang Fu.—Mr. G. E. Betts writes a very interesting account of his journey from Gan-king to Kwei-yang, his new station, the first part of which deals with the long journey up the Yang-tsi river. As in a panorama there pass before us the difficulties of coming to terms with boatmen; the laying in of provisions; the superstition and idolatry of the crew; the poverty of the river-bank population, many of whom live in caves and in the ledges of the rocks, squandering in opium the scanty money earned in dragging boats through the furious rapids; the well-known perils of these rapids; opportunities of private conversation, and the deep spiritual darkness and need of the people.

Mrs. Pruett describes an annual religious ceremony of the Black Miao-tsi (an aboriginal tribe distinguished from the others by its dark-colored dress), which took place amongst the hills. "For three days at the full moon of the second month the black-dressed Miao-tsi assemble to the number of about a thousand to perform a religious dance, similar to the old English dance round the Maypole, but more solemn."

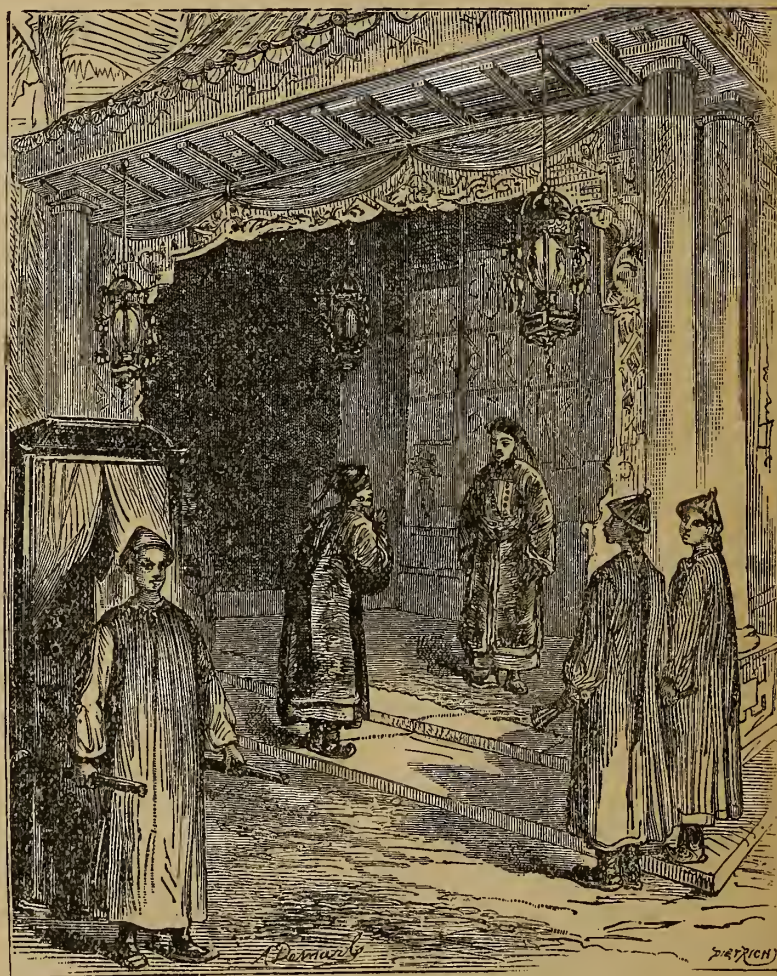
SI-CH'UEN.

Pa-chau.—Mrs. Williams writes of the days of prayer held during Keswick week. "It was a time in which we each one, I am sure, could say: 'I know my LORD better.' We definitely asked for cleansing and fresh filling, and knew the LORD working in our midst. We are a very 'happy family' at Pa-chau. We are praying for more workers; each station is wanting help. Mr. Turner is hoping to do something for two cities

where some are asking for workers to go to them. The Swedish sisters are being much helped, and are visiting many. Two women were recently baptized. One is suffering much persecution from her sons. Her only quiet time is the time she spends at the hall. She is very bright, and full of trust in the LORD JESUS."

YUN-NAN.

Ta-li Fu.—"I have a Sunday school," writes Mrs. Smith in a private letter received some time ago, "so I am saving the toys sent to give to the children for repeating hymns and passages of Scripture. I have some nice girls who, I believe, before long will love the SAVIOUR. The women are not so easy to get at, as they are always at work, and you can only reach them by going to them. If you know of anyone who would like to send small things for rewards for the children, I should be glad of some. The children think so much of things from abroad. I would suggest needle-books, thimbles, cotton, rag-dolls and small boxes for the girls; and balls, marbles, slates and pencils for the boys. They are very fond of little bags with small articles inside."



GUEST TAKING LEAVE OF A MANDARIN.

Editorial Notes.

THE SAME WEEK that brings to us the news of the deaths of Mr. Holman and Mrs. Adam brings heavy tidings to our friends of the Canadian Presbyterian Mission also. Two of their lady workers—Mrs. Dr. Malcolm and Dr. Lucinda Graham—have been called home. To our friends the bereaved parents, and also to the Mission in this heavy loss, we offer earnest and prayerful sympathy.

There are at present in the Mission Home candidates from Nebraska, Iowa, Ohio, Washington, D.C., New York and England, and we expect soon to have others with us. We have greatly rejoiced to welcome to

the Home four young ladies from one church in Iowa. The testimony of a whole-souled Missionary pastor has been used of God to rouse in his church the Missionary spirit, and the offer of these four sisters for service in China is a part of the blessed results already manifest.

We earnestly desire that all who are looking forward to foreign service in connection with this Mission should sit down and count the cost, and should not take a step forward until they are prepared—looking to God for all needed grace—to give themselves unreservedly to Him for His work, whatever may be the cost.

The scarcity of Missionary physicians in the interior of China, where the C.I.M. is at work, renders it very probable that in many cases of sickness it will be impossible to have recourse to a doctor.

Whilst therefore we believe it right to use medical skill and other means when they are available, it is necessary that we should not depend upon them, but be prepared to trust the LORD alone for all things, in sickness as well as in health.

Rev. John McCarthy is still holding Missionary meetings, and representing the Mission in New York and Brooklyn, where he has met with many opportunities to tell about the awful spiritual need of China.

Our brother Mr. Geo. Duff, of Kih-ngan Kiang-si, who with his wife is at present staying at his old home in Hamilton, Ont., tells us in a recent letter, of the birth of a son, on October 28th.

Our hearts are often much cheered by such letters of Christian fellowship as the one from which the following extract is taken. The writer supports a native worker. "I am grateful to God for enabling me to have my own Missionary on the field, and hope we both may be used of Him to hasten His return. I think Foreign Missions are a grand work—'The Greatest Work in the World,' as Dr. A. T. Pierson calls them. I pray daily for the China Inland Mission, and should be glad to be of any use, and as much use as possible in interesting people in the work. I try to pass my copy of the 'MILLIONS' on after having enjoyed it myself, as I think a Missionary paper ought to be circulated. Below I give you a list of names (for sample copies of CHINA'S MILLIONS) to which I may add from time to time as He may lead."

We heartily welcome letters of enquiry about the Mission, especially when they come from those who are seeking to know the LORD's will as to their future service.

It sometimes happens that, owing to the pressure of work, we are unable to answer correspondence as promptly as we desire. If, however,

Our Illustrations.

In China there is an unwritten but very rigid law of etiquette governing the lives of the people. Not only in the terms of address, but also in the amount of attention shown on the arrival or departure of a visitor, the social standing of the host and his guest are clearly indicated. In our picture, on page 148, it is evident that the visitor is deemed worthy of special consideration, for the mandarin has accompanied him on his departure not only to the first, second, or third doors, but even to the outside door, where his chair awaits him.

The portrait of Rev. J. Hudson Taylor is from a photograph taken in New York, and is considered to be the best representation of our beloved Director that we possess. We trust that, as our friends look upon the features of the man whom God has used as an instrument in the founding and carrying on of the China Inland Mission, they will not fail to lift up their hearts alike in praise for what God has wrought by him, and in earnest prayer for sustaining grace and great wisdom in the many duties and responsibilities that rest upon him at the present time.

By the kind permission of one of our lady Missionaries, we are able to use the picture in which she is seen seated on one side of a Chinese wheel-barrow, whilst her bedding and the other baggage necessary for use on a journey is fastened on the other side. We print this picture to illustrate the description of wheel-barrow travelling contained in Mrs. Howard Taylor's article.

The grave of Miss Susie C. Parker, a picture of which accompanies Mr. Frost's article on the "Origin of the C.I.M. in North America," stands in a little cemetery set apart for the use of foreign residents, on the outskirts of the city of Kiu-kiang, on the Yang-tsi Kiang.

The portrait of Mrs. Jas. Adam, which we print with the account of her death, is reproduced from a photograph. It shows her in the Chinese dress, and gives a very good representation of her face.

C. I. M. Meetings.

We give below a list of members of the Mission now in this country who will be willing, so far as possible, to speak at meetings on behalf of China and in the interests of the China Inland Mission. Many of our friends who live in the districts where these workers are could render good service to China and to the Mission by communicating with one or other of them and arranging for a short series of meetings. Parlor meetings in private houses are among the most useful ways of spreading information about the work. Whenever it is possible, we desire to exhibit the literature of the Mission for sale at these meetings, and to distribute free sample copies of CHINA'S MILLIONS. We particularly request, however, that no collections may be taken up at the meetings.

Rev. J. McCarthy may always be addressed to our care, and, in his absence, letters will be forwarded at once. Till Nov. 18th, however, his address is 90 Covert St., Brooklyn, N.Y.

Two of our Missionaries, now on furlough, are studying in New York, and they will be willing to take meetings in and near the city. They may be addressed, Mr. J. A. Anderson, and Rev. Geo. A. Huntley, 118 E. 43rd St., New York City.

Mr. Geo. Duff will take meetings in Hamilton and surrounding district. His address is 216 York St., Hamilton, Ont.

Mr. U. Soderstrom, of the Scandinavian Alliance Mission, whose Missionaries are Associates of the China Inland Mission and work under its direction, has recently returned from the province of Shen-si. He will be glad to take such meetings as he has strength for. His address is Lindborg, Kansas.

The Home Director of the Mission, Mr. H. W. Frost; Rev. F. A. Steven, the Secretary, and Mrs. Steven may be addressed at 632 Church St., Toronto. They will be glad to accept invita-

letters on matters of importance, and particularly those containing donations, are not answered within a week after they reach us, the writers will oblige us by kindly sending a postal to enquire if the letter has been received.

Donors in sending gifts to the Mission sometimes request that their names may not be published. For the information of these friends we desire to say that we never print the names of any donors. Our mode of acknowledgement is as follows:—On receipt of a gift for the Mission, we send a letter of thanks and a receipt bearing a date, a number, and the amount. In the following month's issue of CHINA'S MILLIONS this same date, number, and amount will be found in our "List of Donations," and, by comparing their receipt with the list, our friends can see that their gifts have been properly accounted for.

In connection with the appearance of Mr. Taylor's portrait in this issue, we desire to call the attention of our readers to "The Story of the China Inland Mission, by Miss Geraldine Guinness (now Mrs. Howard Taylor). This book contains the story of Mr. Taylor's life, as told by himself, and also the story of the origin and progress of the C.I.M. The book is in two volumes, price \$1.25 each. We would also mention the smaller book, "A Retrospect," by J. Hudson Taylor, which contains the account of Mr. Taylor's early life, and is an inspiring record of God's faithfulness. This only costs 25c., or in cloth binding 50c. These and all other publications of the Mission are for sale at the office of CHINA'S MILLIONS in Toronto.

Mr. Frost's account of "The Origin of the C.I.M. in North America," was commenced in the issue of CHINA'S MILLIONS for January of this year. We can still furnish a few complete sets of the series, price 50c.

In the month of October we received many more new subscriptions for CHINA'S MILLIONS than in any previous month since we commenced to publish the paper in America. We trust that this increase, which we thank God for as a distinct answer to prayer, may be repeated in the coming months.

tions to hold C.I.M. meetings in and near Toronto and at other places as the LORD may guide.

About China's Millions.

In response to our request, a number of our readers have kindly sent us the names of those to whom we may send sample copies of CHINA'S MILLIONS. We trust that many more of our friends will send us names and addresses for this purpose.

In introducing CHINA'S MILLIONS to new friends, our readers will oblige us by mentioning the fact that subscriptions for 1895 sent in now will entitle the sender to receive the issues for October, November and December of this year without extra charge, so long as our supply lasts.

One dollar will pay for our paper for three months as a trial subscription to ten separate names and addresses. This is a very efficient way of introducing CHINA'S MILLIONS to your friends, and you can render it still more helpful by writing a personal letter or post card to each, telling them about the Mission and the paper.

In order to facilitate the ordering of CHINA'S MILLIONS by groups of friends, we are glad to offer the paper at the reduced price of forty cents per year when ten copies are ordered, or thirty-five cents per year when twenty copies are ordered. Each copy may be sent to a separate address if desired. We commend this offer to the notice of Mission Bands, Y.P.S.C.E. Societies and similar groups of fellow-workers.

Your copy of CHINA'S MILLIONS may be used of God after you have finished with it. Please do not let it lie idle, but hand it or mail it—with a prayer for God's blessing—to some Christian friend. The needs of China are very pressing. Men and women are needed to carry the Gospel. You may not be able to go, or to give, but each one can do something useful to China by prayerfully spreading the information this paper contains.

Quarterly Statistics.

THE following Statistics for the Quarters ending December 31st, 1893, and March 31st, 1894, were reported to the China Council, which met in Shanghai, January 4th to 10th, and April 18th to 28th, 1894:—

ARRIVALS IN CHINA.

(In addition to the Arrivals from England and the Continent published in March last).

G. A. Carlson	from N. America ..	Oct. 19th.	Miss EMMA FORSBERG	from N. America ..	Feb. 25th.
Miss S. M. E. REID	" Australia ..	" 21st.	Miss CHRISTINE MULDOON	" " ..	" "
Miss H. B. FLEMING	" " ..	" "	Miss FLORENCE COLLINS	" " ..	" "
Miss E. McCULLOCH	" " ..	" "	Miss LOUISA HASTINGS	" " ..	" "
N. S. Jensen	" N. America ..	Dec. 19th.	C. T. BYFORD	" Australia ..	Mar. 12th.
Mr. and Mrs. E. E. GIFFEN	" " ..	Feb. 25th.	Miss M. M. LAWSON	" India ..	" 16th.
Miss GERTRUDE GRAVES	" " ..	" "	Miss E. M. VAN LEAR	" N. America ..	Apr. 17th.

DEPARTURES.

Mr. and Mrs. THOS. H. KING and child, ..	for England, Oct. 7th, 1893.	Mrs. SCHOFIELD and two children ..	for England, Nov. 25th, 1893.
Mr. and Mrs. GEORGE MILLER and child ..	" " " 21st, "	Miss HORSBURGH	" Canada, " " "
Miss F. M. WILLIAMS	" " Nov. 4th, "	G. A. HUNTLEY	" England, Mar. 1st, 1894.
Ross H. JUDD	" Canada, " " "	C. F. D. Tunell	" U.S.A., " 10th, "
Mr. and Mrs. MONTAGU BEAUCHAMP and child, ..	" England, " 9th, "	Miss KINAHAN	" England, Apr. 14th, "
Miss P. A. BARCLAY	" " " " "	Miss GERTRUDE MCCARTHY	" Canada, " " "

PROBATIONERS.

The following were accepted as Junior Members of the Mission:—

A. E. THOR.	Miss E. J. PALMER.	Miss E. ASTIN.	Mrs. J. ADAM.
Miss PEARSON.	F. E. SHINDLER.	A. MENZIES.	Miss. A. HASTINGS.
Miss A. HARRISON.	G. J. MARSHALL.	Miss SORRENSEN.	C. H. S. GREEN.
Mrs. F. DICKIE.	Mrs. MURRAY.	Miss A. K. ROBOTHAM.	GEORGE T. HOWELL.
Miss M. A. WIDGERY.	Miss E. M. BROWN.	WALTER TAYLOR.	W. P. KNIGHT.
W. L. THOMPSON.	Mrs. DONALD.	Mrs. WALTER TAYLOR.	ARTHUR FREEDY.
Miss J. M. COLEMAN.	Miss E. J. CHALMERS.	Miss E. S. CLOUGH.	Mrs. J. G. CORMACK.
Miss E. C. HILBOLD.	G. S. WOODWARD.		

DEATHS.

Emanuel Ollson, B.A., from Sweden, at Kwei-hwa-ch'eng, on January 19th, 1894.
Mrs. ORR-EWING, at Kiu-kiang, on February 4th. E. N. ROBERTSON, B.A., at Hankow, on February 26th.

MARRIAGES.

Mr. EBE MURRAY	to	Miss E. Fairy	at	Chefoo.	Mr. C. H. S. GREEN	to	Miss ELIZA ASTIN	at	Tien-tsin.
" THOS. EYRES	"	" A. GILLHAM	"	Tien-tsin.	" John G. Nelson	"	" C. Carlson	"	Hankow.
" H. A. C. ALLEN	"	" LYDIA ASPINALL	"	Chung-king.	" Joseph Bender	"	" Schnuttgen	"	Shanghai.
" FRANCIS DICKIE	"	" M. C. COWAN	"	Shanghai.	" G. S. WOODWARD	"	" NELLIE BROWN	"	"
" J. S. DONALD	"	" A. M. BARKER	"	Shanghai.	" A. W. Gustafson	"	" Frida Anderson	"	"
" JAS. G. CORMACK	"	" A. Y. ANDERSON	"	Chen-tu.	" A. Rydberg	"	" Nordstrom	"	"
" H. E. FOUCAR	"	" LILY OLDING	"	Shanghai.					

The names in *italics* indicate associates of the Mission.

Departures from England.

Per P. and O. ss, *Australia*, 12th October.

Per P. and O. ss. *Massilia*, 25th October.

*Mr. and Mrs. LANGMAN and two children.	Miss WEBSTER.	Mr. ALEXANDER BRUCE.	Dr. J. W. HEWETT.
*Miss WHITCHURCH.	Mr. H. S. CONWAY.	Mr. GEORGE W. GIBB.	Mr. F. H. RHODES.
(Sent by Council for North America), Miss A. C. CHAMBERS.		Mr. GRIST (Bible Christian Mission).	

Those marked thus (*) are returning. The others are going out for the first time.

Donations received in Toronto during October, 1894.

Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.	Date.	Rec. No.	Amount.
Oct. 1.—857.....		\$4 50	Oct. 8.—880.....		4 55	Oct. 17.—903.....		10 00	Oct. 26.—926.....		5 00
858.....		5 00	9.—881.....		2 00	904.....		10 00	27.—927 Anon.....		4 00
859.....		5 00	882.....		2 50	19.—905.....		1 00	928.....		2 00
860.....		10 00	10.—883 Anon.....		5 00	906.....		1 00	929.....		10 00
2.—861.....		2 00	884 Anon.....		2 00	907.....		2 00	930.....		1 50
862.....		4 60 00	885.....		2 00	20.—908.....		5 00	29.—931.....		12 50
3.—863.....		8 00	886.....		28 00	22—909.....		10 00	932.....		71 00
864.....		4 00	887.....		70 00	910.....		1 00	933.....		2 00
865.....		5 00	888.....		24 00	911.....		1 00	934.....		10 00
866.....		15 00	889.....		4 25	912.....		17 00	30.—935.....		9 00
4.—867.....		10 00	11.—890.....		25 00	913.....		4 00	936.....		9 00
868.....		39 96	12.—891.....		50 00	23.—914.....		2 00	31.—937.....		1 00
5.—869.....		5 00	892.....		35	915.....		35 00	938.....		100 00
870.....		25 00	13.—893.....		32 00	916.....		200 00	939.....		3 00
871.....		2 00	894.....		65 00	24.—917.....		5 00	940.....		21
8.—872.....		1 00	895.....		10 00	918.....		10 00	941.....		3 75
873.....		4 00	16.—896.....		21	919.....		24 30	942.....		25
874.....		5 00	897.....		25 00	920.....		5 00	943.....		2 00
875.....		30 00	898.....		10 00	25.—921.....		58 00	Total.....		\$1,818 83
876.....		30 00	899.....		10 00	922.....		50	Brought forward		17,154 85
877.....		40 00	900.....		1 00	26.—923.....		5 00			
878.....		40 00	901.....		1 00	924.....		50			
879.....		5 00	902.....		15 00	925.....		21 00			\$18,973 68

CHINA'S MILLIONS

The Secret of fruitfulness.

LESSONS FROM JOHN XV.

BY J. HUDSON TAYLOR.

(Continued from p. 138.)

"If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."—(Jno. xv. 6.)



AS WE remarked, when speaking of verse 2, our LORD's teaching does not refer to the loss of the *soul*, but to the loss of the *life*, as an opportunity of fruit-bearing. In this verse he further points out that not only does the FATHER take the fruitless branch away, leaving it to wither, but that men gather them and cast them into the fire and they are burned. How terribly true this often is, those who have watched the course of backsliding Christians know only too well. How often a young believer first hides his light, and becomes ashamed of his LORD, and then, coming more and more under the power of godless companions or sceptical teachers, falls under the snare of drink or lust, gambling speculations or infidelity, or into sin in some other form, and he is "*burned*." Oh, how scorching is the power of sin, and how blighted are the lives of many who perhaps are only restored with a death-bed repentance, saved as by fire!

The world is a hard master; and sin, even if forgiven, is *never* undone; its consequences remain. The sin of David was forgiven, but the prophet who announced the pardon was also commissioned to tell him that the sword should *never* depart from his house, and that the child that was born to him should

surely die! Every sin committed is a seed sown, and abides in its consequences; and, however *secret* it may have been, it shall, as our SAVIOUR teaches, be brought to light.

This truth much needs emphasis in the present day, even among the children of GOD. The enormity of sin, and the awful consequences which result from it, are too little realized, and too little taught. Because GOD graciously promises that forgiven sin shall no more be remembered against the believer, many forget that GOD's Word equally assures us that "GOD shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil"—a passage the force of which has not passed away under the new dispensation; for the LORD Himself endorses it, saying, "There is nothing covered that shall not be revealed, and hid that shall not be known." Although as believers we shall not enter into the judgment of the great white throne, "we must all appear before the judgment seat of CHRIST; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

And not only so; for even in this life there is a reaping, in measure, of that which is sown, which may come from the hands of men, who are oftentimes GOD's sword to chasten His children.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

This important verse should have our earnest attention. It is noteworthy at the outset that our SAVIOUR does not say as before—

"Abide in Me and I in you," but—

"If ye abide in Me and *My words* abide in you";

The substitution of "*My words*" for the "*I*" in verse 4, brings out the close connection between the Incarnate and the written Word. To us CHRIST comes in the written Word, brought home to the soul by the HOLY SPIRIT. As we feed upon the written Word, we feed upon the living CHRIST.

We *must* take time to be holy. It is not so much the quantity of Scripture we read, as the subjects for meditation which we find in it, that measure the nourishment we gain. On the

other hand our reading must not be too limited; for as the whole paschal lamb was to be eaten, so the whole Word of GOD is profitable and necessary "that the man of GOD may be perfect, thoroughly furnished unto all good works." We would earnestly advise the *consecutive* reading of the whole Word of GOD to all who do not so read it; and to all who are *able to do so* that the whole Bible be read over in the course of the year,* but where this *cannot* be done prayerfully and thoughtfully, rather let a shorter portion be taken for daily reading, still going through the whole of the Word consecutively.

The verse before us shows us the important connection existing between a full knowledge of the Word and successful prayer. Those prayers only will be answered which are in

* The plan of reading is comparatively unimportant. A very simple one was pointed out to us many years ago, namely, that Bagster's Bible, exclusive of the Psalms, contains a leaf, or four columns for every day in the year. The New Testament is one-fourth of the Bible, so that an average reading of three columns of the Old Testament, and one of the New each day, will carry one through by the end of the year. There are also eighty-eight columns of the Psalms and ninety-one days in a quarter, so that a daily average reading of rather less than a column will allow us to go through the Psalms four times in a year. It will be noted that we have mentioned that an *average* reading of so much of the Old, or New Testaments, or the Psalms, as the case may be, would suffice; for, of course, no intelligent reader would stop at the end of a column irrespective of the subject matter, but would read to-day a little more and to-morrow a little less, as the subject might call for. And again, some portions would be found so full for meditation as to necessitate a shorter reading, to be made-up for at another time. We have ourselves used this method for more than thirty years with great profit, though it has often necessitated rising before daylight in order to accomplish it.

harmony with the revealed will of God: "If we ask any thing according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Unless the Word of God is abiding in us, how can we be sure that our petitions are in harmony with His will? Many of us have heard earnest, but ignorant, believers praying for things clearly contrary to the revealed purposes of God. Again a full knowledge of the Word will often bring to our recollection appropriate promises, and thus enable us to pray with that faith and confidence which are so closely connected with answers to prayer (see Jas. i. 6, 7).

Yet, further, abiding in CHRIST and feeding upon His Word will lead to a CHRIST-like walk, which will assure our hearts before God: "Beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

May GOD enable us all so to abide in CHRIST, and to have His Word abiding in us, that we may be witnesses to His faithfulness in fulfilling this promise, "Ye shall ask what ye will, and it shall be done unto you."

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

Christian fruitfulness, beautiful in itself and needful for the world, is also helpful to the Church of GOD, and a source of deep joy and satisfaction to the believer himself; but all these together would not satisfy the heart of the MASTER, or of the soul in deep sympathy with Him. The LORD JESUS came to redeem a ruined race, to give life, and life more abundantly, to His ransomed people; but, looking back on His work on earth, His greatest delight was expressed in the words, "I have glorified THEE on the earth." So, to the believer, the crowning blessing of abiding in CHRIST is found in the assurance that, "Herein is My FATHER glorified."

In abundant fruitfulness, moreover, our living connection with our LORD is manifested: "So shall ye be My disciples." Oh, the need of reality in this world of shams! Base coin is so abundant that the world is beginning to question the existence of true gold from the royal mint. The world needs that this glory be given to the Name of God, that this witness of true discipleship—that we "bear much fruit"—be given to CHRIST, in our critical, sceptical age perhaps more than ever before.

But, great as is this need, and fruitful in blessing as is abiding, our hearts rejoice in this joy above all others, that GOD Himself is glorified, that His great heart finds satisfaction in the fruitfulness of His servants.



NATIVES OF SWATOW.

Christmas Memories.

BY MRS. CECIL H. POLHILL-TURNER.

"Behold! I bring you good tidings of great joy, which shall be to all people."—LUKE ii. 10.

"Then they said one to another, We do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us."—2 KINGS vii. 9.

WHAT mingled memories crowd upon us, as in this dear old England we listen once more to the Christmas chimes! Since that first Christmas when the angels' song broke forth in the ears of some of earth's "little ones" who were yet counted worthy to be the first to hear and to carry on to others the good tidings of great joy, how many more heralds have gone on the same message! and yet, how many are still sitting in darkness and in the shadow of death, and have not yet seen one spark of that "Great Light"!

Our thoughts go back once more to-day to that land which verily lies in darkness, that great, needy land of China, whose people, while they are indeed starving for want of the Bread of Life, are yet in no sense hungering for it.

We have read of travellers crossing the snowy passes of Thibet becoming so numbed with the cold that they gradually lose their senses, and sit down on the frozen heights wanting nothing but to be left alone to perish! a true picture, it seems to us, of the masses of heathendom, for it is only in a rare case here

and there that there is any desire after God or craving for a higher life. What is so often taken for and spoken of as "eager interest" in the Gospel is simply curiosity to hear some new thing, or astonishment at the strange appearance and stranger accent of the foreigner.

But, thank God, amid all this thickness of darkness, the glad tidings have been heralded and believed, and lights have been kindled and are shining to-day for Him in darkest places, lights which will go on shining, and

kindling others, till the full blaze of the SUN of RIGHTEOUSNESS floods the whole earth with light.

Here, in the oldest mission station in far-away Kan-suh, is a young woman who six years ago first heard the Gospel in a house where she was servant. Her mistress, while on friendly terms with the foreign ladies, has never got any further than looking upon their visits as an amusement. The young servant, however, used to stand and listen earnestly, and from the first her heart was opened to believe. After leaving that place she was so anxious to learn more, that although a married woman, she asked if she might become a pupil in the girl's school. Here, while she kept the children in order, and was a willing helper wherever help was needed, she was taught to read, and learned more of that SAVIOUR of whom she used to say from the first, "I truly do love JESUS." She has been a continual joy to those who prayed and worked for her, and after her baptism she came as a matter of course to be a helper in the work, specially delighting in carrying the good tidings to those who have never heard it. Her own path being comparatively easy—for her mother-in-law and husband were both Christians—she was anxious to spend all her life in bringing her blessing to others.

Naturally delicate, consumption developed, and more than once she has been brought back from what seemed the gates of death.

In a letter to her dear friend and teacher, Miss F. Kinahan, written lately by herself, she tells how God has suddenly taken her one little girl, two years old, to Himself, and says, "But God has comforted me and given me great peace, and I know I shall go to her soon." We cannot tell how soon the call may come for the young mother to join her little one in the FATHER'S house, but we know her answer will be a joyful one, and she may even this Christmas be seeing the KING in His beauty.

Memories of another Christmas carry us back to visits paid to an old, old woman, who, as the cold intensified in that far northern town of Si-ning, gradually faded away, but not until she had so learned to know the mighty SAVIOUR that she could say with her own coffin standing opposite the bed on which

she sat, propped up to make it easier to breathe, "No, I am not afraid to die, I am not afraid to go to JESUS." While holding our hands as if she could not let them go, she thanked us over and over again for taking the trouble to tell an old woman like her. The Word of God, repeated in her deaf ears by her loving daughter-in-law, had been like good news from a far country, and she just rested her weight upon it as she passed away, leaving it as her last injunction to her children and grandchildren that they should "seek the Heavenly Road, and walk in it, for it was a good road."

Thank God, we believe some of these are "not far from the kingdom," but this old woman is *the only one we know of* reaped from that barren field (of Si-ning) during seven or eight years of sowing. There may be secret disciples, there may be some who, calling on the Name of the LORD, have been saved before they were taken hence; but in no other case has it been given to the sower to see "first the blade, then the ear, after that the full corn in the ear."

In that city to-day, as we here are enjoying Christian fellowship, and are surrounded by everything tending to make it *easy* to serve God, there stands at his post, where he has stood for more than three years past, without a single native Christian to help and cheer him, without even a servant whom he can trust. one solitary witness for God, and in answer to his ever increasingly urgent request for a fellow-worker comes always the same answer. "No one to spare for Si-ning." Some of us who know what it is to work in this city, the old "Botany Bay" of China, with a population largely descended from criminals, and a climate the coldness of which seems to have numbed the mental and moral as well as the physical energy of the people, feel that we are almost guilty for not going to his help. But if our own way is blocked, let us cry to Him who "setteth the solitary in families," who always sent His disciples two and two, that He will send a fellow-worker as a New Year's gift to His faithful, lonely servant, and that He will give him *this year* the beginning of the joy of harvest.

Dear friends who love and pray for missions, "Missionary hardships" do *not* consist in

doing without a few comforts, nor in taking perilous journeys, nor in separation from home friends. All these are as nothing when we are conscious of the blessing of the LORD which maketh rich, and can see that He is with us by the tokens of His blessing on our work. It is when we are called, like Isaiah, to go to a people who hear but understand not, and who see, but perceive not; or like Ezekiel, to a people who listen and admire our message, but find it no more than "a very lovely song of one that hath a pleasant voice"; or when some seem to believe and to "run well," and then, Demas-like, go away, having loved this present evil world; it is at these times that flesh and heart fail, and nothing but a strong and settled conviction that God has sent us, and is with us, can keep us standing at our posts without fainting.

The Missionaries who are most in need of our prayer and sympathy to-day are probably *not* those of whom we hear most, not those whose glowing accounts of harvests gathered fill our hearts with praise to God, but those who are standing to their oars while they row against the stream, working away silently and faithfully with everything opposed to them, and yet glad, so glad, to be allowed to work in a specially hard corner for the LORD whom they love. Let us very specially remember these this Christmastide, and let us by earnest pleading for them bring them into the very immediate presence of the King, that the sunshine of His love may flood their hearts with gladness.

A letter lies before me from one who for ten long years has served her Master faithfully in China. Of outward success there has of late years been little to show, and now, just as the seed is beginning to sprout, the health of the workers breaks down, and the reaping must be left to others. Sorrow and trials one after the other have been added to the long strain of patient work, and the letter closes: "My heart fails sometimes, but His merciful kindness is still for our comfort."

* * * * *

Amen, LORD. So always may Thy loving-kindness be for comfort to each weary one whom Thou dost trust to serve Thee, and to follow Thee in difficult, lonely paths.

In Memoriam—P. Holman.

BY MRS. A. HUDSON BROOMHALL.

THE loss of our dear brother, Mr. Holman, has come upon us so suddenly, that as yet we can hardly realise it. Last week, when Mrs. Baxter and Miss. Murray were here, he was at all their meetings, and very much appreciated them. But he was not quite well—his appetite had fallen off. Last Friday week (14th September), after our evening meal, our brother had a very severe attack of ague, lasting some hours. On Saturday, however, he sat up in his room, and did a little reading and writing. In the afternoon he took some

quinine, to ward off another attack, but the ague returned, although in a much milder form.

On Monday afternoon there were more serious symptoms, and a note was sent to Dr. Gillison. When he came he said it was difficult to know whether Mr. Holman was sickening for some disease, or whether it was just the effects of severe ague. Dr. Gillison was spending the night at Wu-chang, and before leaving he said that if the temperature rose we must call in the Concession Doctor, and this we found it necessary to do in the course

of the night. Dr. Thompson at once said that the case needed careful watching, and that we had better send across for Dr. Gillison. He pronounced it very malignant malaria.

When Dr. Gillison returned in the afternoon, he found Mr. Holman's throat very sore. During the whole of his illness this was the chief difficulty, as it prevented him from taking nourishment, as well as medicine. On Wednesday night there was increased pain and difficulty in swallowing. Dr. Gillison examined the throat, and found that gangrene

had set in. There seemed little hope of his recovery, and we retired to rest that night with heavy hearts. My. Hollander was taking the night, and the doctor also slept in the house, so as to be near at hand if wanted. At one point in the early morning they thought Mr. Holman was going home.

Thursday would have been a day of intense pain, but the doctor injected morphia, and this not only relieved pain, but enabled nourishment to be taken freely. A sudden hope sprang up in not a few hearts that he would pull through, and still be spared to work for the LORD. But, though the pain was held in check, the disease continued its ravages. Dr. Gillison spent Thursday night with us, and on Friday we all seemed to feel that the LORD's call was very near. Speech was failing, and the doctor said that, if his life was preserved, he did not think he would ever be able to articulate words. In the course of the morning he wrote a few instructions as to the disposal of his books, clothes, etc., and in the afternoon he added to it.

Our dear brother was getting very difficult to understand, but in the evening he asked: "Do you think I shall die to-night?" I replied: "I think the LORD is coming for you very soon." He immediately said: "Where's Hollander? Let's have a prayer-meeting!" My husband went to call Mr. Hollander, who was sleeping, and while he was gone we sang softly the first verse of 571 in "Songs and Solos," and in the chorus he joined plainly:—

"Yes, I'll sing the wondrous story
Of the CHRIST who died for me."

He told us how happy he was, and there was joy in face and in voice as he repeated the words, "Going Home." And once he looked at me and said, "Fully satisfied," as if remembering a special message he had sent the day before. It was such a victory over death and the grave!

"Do you know me?" said Dr. Gillison, as he entered in the evening, and the voice said

very distinctly, "Dr. Gillison"; and then he added: "I can't sing, but my heart sings; I am very happy." And the doctor said, very simply, "And you make us happy, too." And so he did. Sorrow was lost in joy as we saw that he was so soon entering into eternal rest and glory. Thus a few minutes after midnight, on Friday, 21st September, another redeemed soul crossed the border-land, and is now "with CHRIST, which is far better."

On Saturday afternoon the friends gathered in the little cemetery here, and he was gently laid to rest, not very far from the spot where we laid our brother, Mr. Robertson, last spring, Mr. Foster kindly took the service, and much kindness and sympathy has been shown by all around. Dr. Gillison, himself far from strong, did all in his power, and the last three nights did not leave the house. We were so glad of the presence and help of Mr. and Mrs. Renius. We feel they will be able to give the friends in Si-gan a full report, comforting them even as we were comforted. May our God bless and sustain those who mourn.

* China's Homes and China's Women.

BY MISS GERALDINE GUINNESS.

A WOMAN'S life in China—what lies behind those words? A little lassie well-born in the "Flowery Land" will be probably called "Pure Filial Piety," "Fair Flower," "Delicate Perfume," "Secure Silver," or some such title, if she is thought worth naming at all. Many are considered too insignificant for any appellation beyond that of "big sister," "second sister," "third sister," and so forth, or simply "one," "two," "three." Before her feet are bound she romps merrily enough with her brothers, running about as freely as our little ones at home. At ten or twelve, custom confines her to the house, but while under her parents' roof she is often kindly treated, and may be taught to read and write, though, as a rule, a knowledge of household matters, needlework and delicate embroidery is considered enough learning for her and her young companions, who are "only girls." But if education give them little, nature and art do much. Bright and attractive, they set off their olive complexions, dark eyes and glossy black hair to advantage by brilliant garments, flowers and trinkets in abundance. Spent in "the women's courtyard," their lives, though very different from those of their sisters in distant Christendom, are not wholly dark or dreary. Gleams of sunshine brighten almost every lot; and while health is good and fortune fair there may be a measure of happiness even under such unnatural conditions. Chinese mothers are fond of dressing up their children in showy colours, and seem to take pride and pleasure in them while they are quite young. Sometimes a link of love unites the wives and husbands, and parental affection is not uncommon, so that in her early days "Fair Flower" may enjoy comparative freedom and happiness in her father's home. But when this much is said, one has touched upon all the brighter side of life for her. And what remains?

The rest is a sad story.

Betrothed in babyhood, she is transferred in her teens to the authority of her mother-in-law, and married to a man of whom she knows nothing, and who has never seen or spoken to her before the wedding day. So much is this change dreaded that sometimes the girls of a family, or clan, will bind themselves together by the most solemn vows, to take opium or some other poison, within a certain time of their marriage, and so put an end to their lives, rather than endure the misery that the future might entail. And when it is remembered that every man in China who can pay the price of a wife is married, no matter how unattractive, deformed or vicious he may be, this desperate decision does not seem so strange.

Should the bridegroom happen to be an eldest son, the girl's position is considered enviable. Her younger sisters-in-law have to bear the brunt of the hard work and worry of every day, while she takes her place as second in importance in the household. Should she become the mother of boys, she has attained the highest happiness open to her in life; but sad indeed is her condition if it be otherwise. To have no sons in China is considered a sufficient cause for divorce, and in any case a second wife will be taken.



MRS. HOWARD TAYLOR (NEE GUINNESS.)

Enclosed within high walls, the only access to a Chinese mansion is by the great, heavily-barred gate that faces south. Within are rooms for the retainers, kitchens and offices upon the first courtyard; guest halls and apartments for the men upon those that follow; while away at the back, opening out of these, are dwellings set apart for the women. Dark rooms, sometimes handsomely furnished, but always dirty and forlorn, open from the court by curtained doors and papered windows that admit but little light and air. The ladies are often graceful and courteous, with an intelligent look, due to the lofty forehead, formed by pulling out the hair round the brow from the time of marriage. Perfumed, painted and robed in silk, their rich, dark tresses elaborately dressed, and glittering with jewelled pins and

ornaments, they are gay enough outwardly, at times, even in the unattractive surroundings of their often dreary homes. Rarely, very rarely, may they go out; and when they do, it must be in covered chairs, closely screened from view.

The mother-in-law is the absolute head of such a household. One or more rooms are given to each young wife, but the meals are usually in common, and all the housekeeping is in the elder woman's hands. Husbands—good, bad or indifferent—are practically of far less importance at home than this domestic despot. Indeed, in some parts of China the young women are not supposed to speak to their husbands at all during the first three years of married life. Home blessings, the sunshine of united hearts, sympathy, love, unselfishness are unknown elements in such an existence. Feuds and jealousies, passion and strife embitter every day; while ceaseless gossip and malicious slander banish all mutual respect and confidence. Painful narrow-mindedness and the grossest ignorance and superstition flourish in these conditions. And never a breath of a purer air lifts the heart heavenward.

Nor is this all. Dreary and monotonous at the best, too often such lives are further shadowed by sorrows the result of cruel selfishness and sin. Frequently the men are gamblers, opium-smokers and worse; and the fate of the women and children—entirely in their hands—may be of the saddest. It is not an uncommon thing for wealthy families to be brought to poverty and shame through the vices of husbands and fathers; and men are at liberty even to sell their wives and daughters to obtain money for opium, or to pay their gambling debts.

Picture it! Ponder it! Pray over it! And think—do they not need us?

Not only these, however. Girls and women of the poorer classes, with harder work, fewer comforts, and less protection from cruelty, oppression and wrong, need, even more, the help and blessing we can bring.

Little daughters-in-law, living like slaves in the homes of their future husbands, whose parents, too poor to care for them, have been obliged to let them go as children to the families that have bought them for their sons—oh, how they need the protection of a friend! Thousands of these poor children continually endure indescribable sufferings from the unrestrained violence of those who have legal right to do with them what they will. It is the commonest thing for such little sufferers to take poison, or jump down a well, to end their misery.

One case may serve as an example for very many. The child, a bonny little lass of eight, had been brought to her mother-in-law some three years before I knew her. The neighbours said that then she was plump and merry as a child could be. I saw her wan and wasted—silent, trembling, stupid with terror—and covered all over with scars of burns, cuts and bruises, left by many a fit of passion vented upon her defenceless head. One bitterly cold autumn morning, drawn to the window by heart-rending cries, I saw her father-in-law, a tall, powerful man, who had dragged her out of the cottage without a scrap of clothing upon her poor shivering little frame, beating her violently with a branch from a thorn bush he had cut on purpose. Of course we interfered at once. But long ere this, that suffering little life has probably been sacrificed, as so many are in China, to persistent cruelty.

The awful fact that year by year in that dark land scores of thousands of women, oppressed beyond endurance, end their unhappy lives by suicide, speaks volumes in itself. Many such cases almost every Missionary has witnessed; but the large majority are never heard of, never known, except to the heart of God.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"

By God's grace and in His strength we can deliver many a time. And even where our presence and sympathy can bring no outward help, there is always the message of eternal freedom and blessedness for the soul.

Far away in the heart of China I had a friend. She was a fine,

bright, intelligent young woman, with one little girl, and a wretched opium-smoking husband, who left her to earn her own living and support her child. She was in a situation in the city, and came often to the Mission-house to hear the Gospel which she loved.

One hot July day I was suddenly called to an opium case. A woman had taken the poison; would we go at once? Hurriedly we followed the messenger outside the city to an open temple by the highway, where a large crowd was gathered. There, unconscious on the floor, I found—my friend.

It was no time for questions; we did all that was possible, in spite of her strenuous resistance and pitiful pleadings to be allowed to die. After several hours she began to rally. And then, to our horror, we learned the following facts;—

Unexpectedly that morning her husband had arrived. He seemed strange, insisted upon her leaving her situation and coming home at once, bringing the little girl. Her alarm was exchanged for despair and desperation when, upon the road, she learned that he had sold her to pay his gambling debts—sold her and her child to a man in a neighbouring city, to a life compared with which death were a boon.

But one resource is left. By the roadside is a little inn. They stop to rest. She is prepared, seizes her opportunity, and swallows enough opium to kill two. They continue the dreadful journey, but before long she cannot walk. Some hours later I found her in the wayside temple.

Had she not taken the poison, nothing could have rescued her from her dreadful fate. Had no Missionary been there to save her life and arouse sympathy on her behalf, probably little would have been heard of the occurrence—only one tragedy more among so many! But, as it was, the thing became known all over town. Public feeling was strong. And the people themselves made a contribution to buy her back and rid her of her wretched husband. To our unspeakable joy this was done. She came to the hall, and we had reason to believe that she was saved, not only for time, but for eternity.

Of course there are very many cases of unutterable cruelty and wrong, in which we can do nothing but suffer with the oppressed, and cry to God to undertake their cause. Women are bought and sold in China every day, and become the helpless slaves of their legal owners, with no hope of deliverance but in the grave. That we can do so little in some directions should but urge us to neglect no service that is within our power.

One phase of painful distress we are fully able to alleviate. What the women of China suffer physically, none but those who have lived among them can ever know. Not only have they no doctors, properly so called, but the most elementary knowledge of nursing seems equally lacking, and comfort in sickness is a thing undreamed of. I have seen Chinese women speechless with amazement at the sympathy and kindness lavished upon an English mother at an inland station; seen them weep bitter, indignant tears to think of the neglect and hardships they themselves have to suffer in times of equal need. Medical Missionaries, women as well as men, are sorely wanted in every part of China, and may there find noble spheres of CHRIST-like service, rich in its reward.

A letter lies before me recently received from one such worker in central China, the only doctor in a region large as England and Wales put together.

"Yesterday," he writes, "I was called to a patient—a young woman—who had been suffering terribly for three days. It was the saddest case I ever saw in my life. Before now the poor young thing must have passed away, a victim to the gross ignorance of the people. She might have been saved had I been called only one day earlier. As it was, too late, I had to leave her to die. Think of it! And I have saved many a worse case at home. The experience was such a terrible one that, old and accustomed surgeon as I am, I have been quite upset by it ever since. As long as I live, the memory of that scene will cling to me.

"I look forward thankfully, as I think of it, and of all the awful sum of preventable anguish around us here, to the time when we shall have a regularly established medical work in this neighbourhood.

"Oh—what the women of China suffer! Come as soon as you can and bring them the Gospel. And let us do all we may to help them in other ways as well, while we have the opportunity."

"At Home with the Lord."

MISS I. ROSS, writing on September 12, says:

"We arrived back to Ch'i-cheo last Saturday evening, and such a sad home-coming it was. On our way up the river Mr. Knight came on board the steamer, and told us he had bad news from Ch'i-cheo for us. Ho nai-nai, our evangelist's wife was dead. At Chin-kiang we had received a letter from her husband, telling us that all was well. Then afterwards he added a postscript, say-

ing that she had fever, and so I feared much for her, and longed to get home. On her death-bed she bore a splendid witness for her LORD; the last night of her life she sang, "My Home is in Heaven." She told them she was happy, and they should not pity her and say it was sad, for she was not to be pitied when she was going home to JESUS. She died early on Saturday morning, September 1st, and on Friday, when one of them

spoke to her about dying, she said she was going home to JESUS, but not to-day—to-morrow. It seemed as if the LORD told her the time.

"The poor, wee baby, born August 22nd, is a nice little creature. She is now down at Ho-neh-cheo. The evangelist there and his wife have taken her. They have two sons and one daughter, the daughter not yet being one year old, and the two boys probably three and five years. Poor

Mrs. Hu has her hands full with so many little folk, but we know they will be very kind to this little one, and we believe it is God's provision for her. How we should have liked to keep Ho-nai-nai's child! but it would not be a very wise thing to do, and all this was settled before we reached home. It was hard for the mother to leave her little one, but she committed her to God, and said to her husband what I have so often heard her say about other things, "The LORD will provide." Her husband, who was very fond of his wife, has been sorely tried, and has bravely borne the test. He is bearing good witness to the power of the Gospel to comfort.

"You will pray for us, will you not? that now another worker is gone to her reward, and we have one less to bear witness in Ch'i-cheo, we who are left will witness all the more faithfully. Surely the bright witness she bore in dying will

not be without result in our work! We trust the Lord has busy, happy months of service during the remainder of this year, and that souls may be born again where we tell the glad news.

"September 22nd.—We hear literally nothing about the war. Neither Chinese newspapers nor our local letters have anything to say about it, so I suppose there is nothing very serious at present, and probably it will not affect us much at all; but we simply know nothing about it, and the Chinese are as friendly toward us as ever.

"Since coming back from Chin-kiang we have had very little good weather. For nearly a week now it has been dark and wet, but we have been able to get out a few afternoons. Our evangelist has been having some encouragement in his work among the men. There are several of whom he is hopeful, God alone knows whether they will turn out to be good or stony ground.

"We have had no interesting cases among the women yet. Yesterday, when I was out in one house, my message was listened to with great attention and seeming interest, I know not how deep it was. If there is real interest, the Lord will lead these women here. Pray for us, that nothing may hinder God's work here. I feel a special need for your prayers just now; the hot weather is over, and the time for hard work is come, and I feel so very unfit for it. 'Who is sufficient?' None of us, certainly, but 'Our sufficiency is of God.'

"Our Christians seem to be getting on nicely. I think dear Ho nai-nai's death has been a blessing to them. It is an object lesson they never had before. Never before in all their lives had the people of Ch'i-cheo seen how a Christian could die, peacefully and happily, as if only going to rest for a night."

"Good Tidings, which shall be to all People."

BY REV. J. SOUTHEY, KWANG-YUEN.

"Behold! I bring you good tidings of great joy, which shall be to all people."—LUKE ii. 10.

AT the end of November, 1893, I was suddenly attacked with a serious illness which brought me to the very brink of the bridgeless river, so near that I half expected a summons from the KING to cross it; but in answer to the prayers of many dear friends, both English and Chinese, the sickness left me, and on Christmas Day I found myself quite free from the disease, but so weak that I could neither read, nor sing, nor take any part in our united worship, but just lie almost helpless on my bed.

While lying thus, my thoughts went back to the two churches in Australia in which I had been privileged to minister, and then to the church in England in which, during the first two years of my Christian life, I had been a worshipper. How vividly the Christmas Day Services came before me! the decorations on the walls, and the bright happy faces in the pews seemed so real that I could almost fancy myself once more joining in the old hymn—

"Hark, the herald angels sing,
Glory to the new-born KING;
Peace on earth, and mercy mild.
God and sinners reconciled!"

And then as I thought of the spiritual and social gladness Christmas brings to God's people, I realized as never before, that the angels' message was indeed a message of great joy—joy in the home and joy in the heart, joy in health and joy in sickness, joy in life and joy in death, joy for time and joy for eternity! Truly it was great joy which God sent to His creatures when He "spared not His own SON, but delivered Him up for us all."

Musing thus upon the first half of the verse, the latter clause,

"WHICH SHALL BE TO ALL PEOPLE,"

suddenly flashed across my mind, and, try as I might, I could not get away from the words.

Somehow the glowing pictures of Christmas joy in the home-land and the joyful services in the churches seemed to lose their brightness; for, above the sound of friendly greetings, above the singing of Christmas hymns, above the voice of the pastor, I could not help hearing these words, "which shall be to all people." My thoughts turned back to China, to poor, sorrowful China; for China is a land of sorrow in a sense that those who have not lived in it can scarcely realize. I know that there is sadness, and poverty, and sin in the home-land; but a close acquaintance with the Chinese reveals a hopelessness even underneath their joys, to say nothing of their sorrows, that makes one feel that *something* has made a vast difference between the home-lands and China. What is that something? Just the Gospel of God, which was to be "to all people."

WHY IS IT NOT "TO ALL PEOPLE?"

Would God that every pastor on Christmas Day would seek to answer that question from his pulpit, or, better still, that every individual Christian would give himself no rest until he could look up into the MASTER's face and say, "Thy servant is blameless in this matter."

"Which shall be to all people." And yet if to-day we could divide the world's population into two classes, one consisting of those who have heard the Glad Tidings, even though only once, and another of those who have never heard them, the latter would far outnumber the former. This contrast becomes the more saddening when one thinks that a few favoured millions in the former class have heard the Glad Tidings so often that they have wearied of them. Is this, can this be according to the LORD's will? And if not, is the church true to her LORD when she says, "Thy will be done on earth, as it is in Heaven?" Surely there is some great

mistake when somewhere about ninety-nine hundredths of the church's strength and wealth are spent upon the needs of one hundredth of the world's population!

I know that at home it is hard to realize what heathendom really is, or perhaps I ought to say what unevangelized heathendom is. I thought that a fairly extensive reading on the subject had given me some idea of it, but my sojourn in China has shown me the awful reality as I could never otherwise have known it. And oh, how keenly I felt it on that Christmas Day when, on my sick bed, I could not help contrasting the home-lands and China.

In this city—a wicked city even for China—there are four workers, my wife, two other ladies and myself. Ten days due north is the city of T'sin-chau; six days east and a little north is the city of Han-chung; eight south and a little east is the city of Pa-chau; two and a half days due south on the roadside there is a place called Sin-tien-tsi; a day and half still further south is the city of Pao-ning; and ten days south and a little west is the large city of Chen-tu. In all these cities there are witnesses for the LORD JESUS; but between them and this city of Kwang-yuen, there are markets, villages, towns, and walled cities, and the population could be numbered by millions. *In none of these places is there a single Protestant missionary.* I do not know how far we would have to go in other directions ere meeting with a worker for God. I think I am right in saying that in a westerly direction one would have to cross Thibet and enter British India before one would meet with a European messenger of the Glad Tidings, which were to be *unto all people*.

What does this mean? This, that as the years roll on, *hundreds of thousands are passing into eternity who do not so much as know that there is a Gospel.* And yet, not so very far from them—only a few weeks' journey—in England, Australia, and America, the LORD's

people may be counted by hundreds of thousands. Has the church of God no eyes to-day for visions like that of the man of Macedonia? Has she no ears now for the cry, "Come over and help us?" Can it be that the

HOME SCENES BLIND THE EYES

of her young men and women to the awful darkness of the dark places of the earth? Can it be that the chink of gold to be won, and the sound of applause to be gained, deaden their ears to that wail which is the more awful because unuttered, "Come over and help us?"

"Which shall be to all people." Would God that these words were written upon every Christian conscience! Would God that Sunday by Sunday they might make themselves heard above the voice of choirs and the sound of organs! Would God they were written upon the walls of every church, so that those who sit back in the luxurious

cushioned-pews might bethink themselves of the millions who sit in darkness, and remember that to them the privilege is given of preaching the Gospel to the heathen, and of preaching it at the cost of some little self-denial, which would surely make it a greater privilege still!

I could not help being sad as I lay and remembered that for the men's work in this city and surrounding districts there was but myself, and that while I was thus laid aside there was no one at all.

"It is more blessed to give than to receive." Praise God that many of the LORD's dear people in all lands are increasingly realizing this; but has the church as a whole learned that lesson yet? We often hear with what joy a church in some particular place welcomes some new worker into her fellowship; but we rarely hear the same joy expressed when some active worker leaves for the heathen field. We often hear with

what gratitude a large sum is received from some wealthy giver; but we do not so often hear testimony of the great blessing that has followed the giving up of the tenth of a church's income to the needs of the heathen. Oh, that this year the church of CHRIST might rise up to her privilege of *giving*—giving her sons and her daughters, her silver and her gold, giving them up to God for the work wheresoever He pleases. I do not think the HOLY GHOST will ever say of others than consecrated men: "Separate Me this one and that one for the work whereunto I have called them;" but maybe in these latter days, if there were only a fuller consecration in the churches, the HOLY SPIRIT's voice would be heard far more frequently than now, and men and women would go forth continually with the Glad Tidings to every part of the earth, until at length those words should be fulfilled,

"WHICH SHALL BE TO ALL PEOPLE."

Two Glimpses of Paganism.

BY MISS GERTRUDE GRAVES, FUNG-HWA, CHEH-KIANG.

THE warm days are still upon us, and the fields are very dry. The farmers are at work pumping the water from the river on to their rice fields, and the grass on the hills is beginning to turn brown. Last week there was a great day of worship in the city on account of the drought. The idol supposed to be the guardian of the city was carried out in a sedan chair, and a procession was formed in the afternoon of people going to the temple to pay vows and offer worship. All of them carried incense sticks, and some, who had been, as they supposed, especially blessed by the gods through restoration to health, or some other favour, had their heads bound up with black cloth, whilst others had their hair hanging loose down their backs, instead of having it braided. In the evening the procession was repeated, with the addition of torchlights, and of little boys dressed up to represent demons; and there were men with paper mask heads, representing horses, monkeys and other animals. It seemed like child's play to us, but these people do these foolish things as worship. Many of those in the procession know better, but they will not turn to the true God.

A few days ago we went to the woman's temple, where some old women spend all their days in worshipping. Some of the idols are in glass cases, and are overlaid with gold leaf. In the little alcoves round the temple were several small gods, with their attendants, and before each stood a little cup in which to place the burning sticks of incense. There were also four large stone idols on one side. Many of these idols are dirty and most uninviting to look at. The poor old women who are the devotees at this temple have their coffins here, arranged in rooms at one side of the temple. It is the custom to have them ready sometimes for years before death takes place. The woman who keeps this temple knows of the true God, and has no faith in idols. She knows, too, how greatly her brother's life is changed since he became a Christian, but, for some reason, she will not leave the temple. The devil binds down the hearts of these people, and makes them prejudiced against anything which they and their families have not followed before. They seem to be a strange people in this respect; everything is done according to set customs, rather than from reason or principle. One woman, whom we have helped in time of sickness, shows hopeful signs of faith. She comes every evening to the chapel, and seems to understand the Gospel. We are hopeful that both she and her husband will be able, by the grace of God, to take a bold stand on the LORD's side. There are several very old women here who are trusting in the LORD, and, in each case, they are the only witnesses for CHRIST in their families.

The work here greatly needs the prayers of friends at home, that God will overcome the prejudices of the people, and arouse His children to realize their duty to their brothers and sisters around them.

As soon as the great heat is over, we hope to be out among the people a good deal. Of course, I cannot speak this dialect yet, but I go with Miss Britton when she visits the people. On Sunday a good many people come to the chapel, and many of them stay all day—that is, from nine in the morning till five in the afternoon. We pray that the words they hear from time to time may be seed sown in good ground.

A Missionary Conference of the Canadian Intercollegiate Missionary Alliance was held in Albert College, Belleville, from Nov. 22nd to 25th, at which delegates from a number of seats of learning in Ontario and Quebec were present. The meetings were addressed by Rev. F. A. Cassidy, Methodist, from Japan; Rev. J. Goforth, Presbyterian, from Honan; Mr. D. Willard Lyon, of the Student Volunteer Movement, Missionary designate to China; Rev. F. J. Livingstone, B.A., M.D., who is shortly leaving for Africa; Mr. Sherwood Eddy, Missionary Department of the Y.M.C.A. International Committee; Mr. Jno. Griffith, Travelling Secretary Can. Coll. Mission, and Rev. F. A. Steven, of the China Inland Mission. The sessions, which were presided over by Mr. Golton, a volunteer of Albert College, were marked by a spirit of deep and quiet missionary purpose. At the closing meeting on Sunday night, many spoke of the special blessings which they had derived from the conference. Several offered themselves to the LORD for His service among the heathen, and although the number of delegates from outside Albert College was under fifty, we could not but feel that it was one of the most practically helpful conferences we had ever attended.

The C. I. M. in New Zealand.—Two or three months ago we mentioned the fact that one Advisory Council of the Mission had been established in Auckland for the North Island, and another in Dunedin for the South Island. In connection with the North Island Council a farewell meeting was held in the Auckland Y.M.C.A. on August 21st, a good report of which appeared in the *New Zealand Herald* of the following day. In addition to a full audience of Europeans, it was pleasant to look upon the faces of about twenty Chinese, representatives of the land for which the Mission exists. Miss Blakely, the first Missionary sent out by the North Island Council, has been engaged for about five years in the work of the Helping-Hand Mission, and testimony to her useful service was freely given at the meeting by Mr W. H. Smith and others. Rev. G. B. Munro spoke of Auckland's deepening interest in Foreign Missions, and said that there were a number of candidates for service, ready to go forward as soon as God should make the way plain. Miss Alice Wilsou, of the C. M. S., on her way to the Niger, by the same vessel that was to take Miss Blakeley as far as Colombo, spoke on personal consecration. Rev. James Blaikie asked those who were willing to go to the mission field, if called, to stand up. Over fifty young men and women responded to this call.

A Chinese Preacher at Ts-ing-kiang-pu.

A FEW years ago, the Missionaries at Yang-chau were familiar with a little lad, who used to run in and out of the Mission premises on the Peh-shih-kiai. His life was a forlorn and almost homeless one, for his father was a slave to opium, and his mother was already dead. As he grew older, he was engaged by the Mission household as a table boy, and not very long afterwards he came to know JESUS as his personal SAVIOUR. He had learnt to be a good cook, and could readily have obtained a good position with foreigners at one of the ports; but he accompanied Mr. McCarthy on a long journey through the Kiang-si Province, and at that time made a more definite and earnest consecration of himself to the service of CHRIST than before; so, giving up all thought of gain, he asked permission to become an evangelist to his own people.

The year 1889 found Tsin-uen-kan—for that is his name—labouring, with his young wife, at Ts-ing-kiang-pu, along with Miss J. Webb, and, after about four years at that city, he was asked to go to a new station at Gan-tung, to work with Miss Cundall and Miss Oakeshott. This was less than a year ago, and, during that time, it has been his privilege to preach the Gospel to large numbers of male visitors, whilst the Missionary ladies have entertained and given the Gospel to the women and girls who have come to call upon them. This has been a trying experience for all of them, because of the large numbers who crowd around the Missionaries in a new station, largely out of curiosity. Mr. Tsin has also paid a number of visits to villages round about, and hopes in time to go to all of the villages in the Gan-tung district. The great friendliness of many of the neighbours towards the young evangelist brings before him a very real temptation to lower his testimony against sin in the lives of those who thus show him kindness, and he needs, in common with other native workers in China, to be continually remembered in prayer in this matter. We are glad to be able to reproduce for our readers a recent photograph of this young evangelist, with his wife, his sister, and his little boy and girl. Please pray that he may more and more realize the high honour placed upon him by God as a preacher of the Gospel, and that he may be kept in all his paths.



OUR EVANGELIST AND FAMILY AT TS-ING-KIANG PU.

Three Christmas Days.

BY MISS F. M. WILLIAMS, OF PAO-NING.

"The Lord hath done great things for us; whereof we are glad."

CHRISTMAS, 1891. Still only "the day of small things"—though for some four years God's messengers had been proclaiming the Glad Tidings of Salvation through JESUS, and sowing the seed in and around the city of Pao-ning, N.E. Si-ch'uen.

We thanked God for the eight souls delivered from the power of darkness and translated into the kingdom of His dear SON, over whom we could rejoice, and with whom we had happy fellowship; but how our hearts longed for *greater* things! how we pleaded for a fresh anointing of the HOLY SPIRIT upon ourselves and these eight native brothers and sisters, that many more might be added to the number of those who believed! Our God, Who delights to give richly, abundantly answered our prayer.

On Christmas morning we met for our Chinese service at 11.30. Two men, lately baptised, had come in from the country to spend Christmas with us, also some enquirers; there was a large congregation. Mr. Cassels preached in great power. He dwelt much on God's gift to us, and then asked us all what we were going to give in return. He spoke of sins which should be given up to JESUS, that He might cleanse us from them, mentioning among others, idolotry, opium-smoking, and wine-drinking; then of things harmless, perhaps, in themselves but *useless*, such as

tobacco-smoking, extravagance in dress, etc. These things, he said, might be given up for JESUS' sake. He also spoke of giving up more of our *time* to JESUS, shutting up shops on Sundays, etc. The HOLY SPIRIT was working in many hearts. Two men, to whom wine-drinking had been a terrible snare, stood up and said they would give up their wine. A woman said, "I have idols in my house; they belong to my nephew, and I never go into the room where they are. For nearly two years I have not worshiped them, but I want to get rid of them. I tried to turn them out some months ago, but my nephew cursed me. I will try again." One of the school-boys, a lad of nineteen, said he would give up wine altogether, and a man, an enquirer from the country, said he wished to give up tobacco-smoking, and, walking up to the table, he laid down his pipe upon it.

It was a *wonderful* meeting.

All present (about eighty) being invited to stay to dinner, we were able to get individual talks with many. A woman, whose house adjoins the guest-hall where the services were held, said: "On Sundays, during the services, my daughter and I have been in the habit of sitting near the wall in our room where we could hear all that was said, and go on with our needlework as well, but now we will come into the services, and give up *all* our time on

Sundays to JESUS." Others of the men enquirers gave in their names as willing to go out with the Missionaries preaching, and during the next few days they had a regular campaign in the city, going out two-and-two in different directions.

Our water-man's wife, who had been attending the enquirers' classes for some time, still had idols and an ancestral tablet hanging in her front room, her grown-up son being much opposed to his mother "taking up with the Christian religion," and refusing to let the idols go. Up to this time, the woman with her husband and two younger children had withdrawn every evening to a little back room, and there, turning their backs upon the idols, they had prayed to God. Convinced now that it was wrong to have these idols in her house at all, she carried them to a distant temple and left them there, in spite of her son's wrath.

Had not God heard and answered prayer for blessing? He so greatly blessed that little band of eight native Christians that, by the time

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came round, we were rejoicing over a larger band of thirty-eight baptised Christians, the greater number of whom were brought to CHRIST through their instrumentality,

Again our prayer went up to God that at this special season special blessing might come, and that He would "*do a new thing*" in Pao-ning "*better . . . than at our beginnings,*" and again we were not disappointed.

Several Christians and enquirers from the country had assembled in the city to spend Christmas. One of our guests, a woman who had taken life-long vegetarian vows, accepted the truth that vegetarianism was useless to save her soul, broke her vows, and sat down to dinner with us. Our Christmas Day services began with the native Communion at 10 a.m. The general service later on was crowded with people; the chapel could not contain all who came, so two side-rooms were used, as well as part of the courtyard. At this service five men and one woman were baptised, and afterwards each gave their testimony. That of two men named "Wang," was interesting.

A year previously, Mr. Beauchamp had been preaching with two native converts at T'sien-fu-kai, a market one hundred *li* from Pao-ning. The younger Wang heard him, and, as he said, "the words went into his heart." He remained listening until he was obliged to go and make his purchases. When he returned, Mr. Beauchamp had gone, but the native helpers were still preaching. Wang wished to buy a book, but, having spent all his money in marketing, the preachers presented him with a small booklet "with red paper covers." He told us he knew "Heaven was in that book," but alas! he was no scholar, and could not read it. He carried it about with him for twenty days, until the covers were worn off, asking first one and then another to read to him from it. Some obliged him and others did not. At length he was reminded of an elderly relative of the same name (also baptised that Christmas Day) who could read characters. He went to him, and together they listened to "the book with Heaven in it."

Remembering that Mr. Beauchamp had said that books explaining God's doctrine could be bought at Shao-kia-uan, the home of some of the Christians, he was all eagerness to go and purchase some, and asked the elder Wang to accompany him. Less in earnest than his companion, he began to make excuses—the weather was not suitable, or it was too late in the day. At last, one morning while this elder man was grinding beans outside his cottage, the wind twice scattered them. This he took as a sign that he was wrong in not

having gone to fetch the books! So the two set off together, and soon became the happy possessors of a Bible.

From that time the HOLY SPIRIT taught them, and they grew in grace and in the knowledge of their SAVIOUR. In answer to questions put to them by Mr. Cassels, after their baptism, they said they "wished to overcome the devil;" if persecuted, they "would not change, even to death;" Jesus was their Mediator, they dare not go back."

In the afternoon there was a consecration and testimony meeting. Wang-ts'ong-ih gave up his tobacco pipe. One young Christian, who had lately lost his mother, said his heart was sad, not knowing whether she was saved or not; and he exhorted all not to delay in seeking to bring their parents to Jesus. A little school-girl told us that she knew Jesus had washed away her sins and made her heart white. That same child a short time before had endured a severe beating from her mother rather than grieve Jesus by worshipping idols.

Again we praised God for a Christmas full of blessing, and began to pray definitely and collectively that during 1893 the number of church members might be doubled. It was much to ask, but we knew the truth of the lines:—

"Thou art coming to a KING,
Large petitions with thee bring."

And God answered abundantly. Prayer also went up that the relatives and friends of the Christians might be saved. During the year the work in the country went forth wonderfully; men and women converted the year before witnessed consistently in their own homes and villages, and some of them were markedly used of God. It was a time of "bringing in the sheaves," and when

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dawned, the baptised Christians numbered eighty-six. Wang-ts'ong-ih's wife, son, and daughter-in-law were brought to CHRIST, and the father and wife of two of our servants. Indeed, almost all the converts of 1893 were the direct result of the testimony and lives of the native converts. On Christmas Day ten confessed CHRIST by baptism. Some of the testimonies of those baptised were noteworthy:

Heh-na-tsi, a little country lad of thirteen, whose faith is remarkable, said, "Some months ago I was in the fields picking up sticks; near me were some women talking to each other about a way to Heaven, and a

good LORD. I did not understand, but spoke to them and they told me more. Alas, as I went home I seemed to forget; only one word could I remember, and that word was 'LORD.' As soon as I could, I went out to find the women and ask them again about the good words. Once more they told me of them and taught me also a verse of the hymn, 'JESUS Loves Me.' I went home and told my mother, and began to pray. The women asked me to come to their house on Sundays to worship God, and mother and I began to go. They said the idols must be destroyed, but of this I was afraid. At last, being influenced by the HOLY SPIRIT, we put them away, and now I only want to be a disciple of JESUS."

And his mother testified: "When my boy told me about the way to Heaven, I wanted to go with him, and was so glad to have him teach me; now I do want to serve JESUS." Her husband was baptised some time previously, and her married daughter has become an enquirer.

Another testimony was from Chao-Lao-ie* (now with the LORD), a scholar of high rank, an old gentleman who had all his life, more or less earnestly, been seeking after truth. Getting hold of some Christian books, he found at length what he wanted, namely, "power to perform;" the other doctrines had good teachings, but *no power*. His story is very interesting. He at first thought that if he believed, then all his district would turn to the LORD; but, on the contrary, they persecuted him, great man as he was. He passed through a great deal, and at last took the final step. His courage would fail, his comrades said, when it came to baptism; but it was not so.

This testimony meeting was brought to a close by a countryman burning his idols and ancestral tablets in the courtyard. One of the Christian school-boys vigorously fanned the flames, and all seemed to rejoice over the blaze. In the evening many gathered again for a praise meeting.

Another cause for thanksgiving at that season was the opening of the new chapel in Pao-ning, which accommodates 200 people. The chapel was raised up largely through the gifts of the native Christians and in answer to their prayers.

"The LORD hath done great things for us, whereof we are glad." (Ps. cxxvi. 3). "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing." (Is. xliii. 18-19).

The Origin of the C. I. M. in North America.—Continued.

BY H. W. FROST.

SHADE is soon followed by sunshine where God is reigning. The LORD does not willingly afflict. Trials are the fore-runners of blessing, and are given to make blessing possible. Thus, God, in the midst of the sorrow that had come to us, in the falling asleep of Miss Parker, was preparing great and gracious answers to our prayers. Six precious lives had been given us in the place of the one that had fallen, and now our LORD and MASTER was about to thrust them forth.

But all this was not so clear then as it is now. The six young ladies had been accepted, but there were no funds on hand for sending them out or for supporting them in China. We had not asked that the outfit and passage money might be supplied before the party was chosen; nor had we conditioned the acceptance of the friends upon the money being on hand to cover their support in China. God had sent the sisters to us, so far as we could judge; we had accepted them in the name of

the LORD, and now we were hoping that the time would soon come when our FATHER and their FATHER would supply their every need. Prayer, however, was needed; and we found, in carefully estimating the whole expense, including the caring for the work at large, that no less than \$5,000 would have to be asked for. We had never prayed for so large a sum before; could we do so now? For a time, faith wavered. And yet it was God's work, and our FATHER was rich. We would ask; and we would see if God would hear and answer.

An opportunity for special prayer for the funds desired came one Saturday afternoon. Our beloved friend and helper in the work, Mr. Nasmith, had called at the office in the Christian Institute, and had enquired particularly about our finances. Having talked our needs over, we both felt constrained to kneel in prayer and at once ask for the full \$5,000. This we did, and I led, offering petition for that amount. Mr. Nasmith then

* Chao-Lao-ie was suddenly taken to be with the LORD in May, 1894, the first member of the little Pao-ning Church to see the KING in His beauty.

followed. I shall never forget that prayer. It was one of those SPIRIT-given prayers that goes like an arrow to its mark. Humble, yet confident; reverent, yet bold, it laid hold upon the promises of GOD and made them, for the time being, blank cheques, to be filled up according to the need. As our brother went on reminding the LORD of His promised care, my faith was more and more strengthened. At last, I could doubt no longer. The faithfulness of our LORD was so present, the consciousness of His love and power was so real, that my heart was rested in Him, and I felt that we *had* the petitions we desired of Him. It was my privilege, therefore, as soon as Mr. Nasmith had finished, to gratefully thank the LORD for His marvellous grace in listening to us, and—though we had seen no signs of the \$5,000 as yet—to praise Him for the funds which we had asked for and which we felt were now given.

We had a little money on hand which could be expended for the young ladies' outfits, and we began at once to use this for the outgoing party. We could not go far in our preparations without increased supplies, but what we could do we did do. Meanwhile, GOD enabled us to keep on praising, and thus proved to be the open door for blessing. Indeed, praise always opens the windows of heaven. It was so in days gone by. "It came even to pass as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets, and cymbals, and instruments of music; and praised the LORD, saying, 'For He is good; for His mercy endureth for ever,' that then the house was filled with a cloud, even the house of the LORD." And thus it was now. GOD, indeed, did not manifest Himself to us in shining shekinah cloud, but He did show us His glory; for His goodness is His glory, and He made all this to pass before our eyes.

It would be impossible to relate all the many ways GOD took to glorify the name of His dear SON in giving us the \$5,000. Many were the small gifts that were received, representing much sacrifice, and for these we were deeply thankful; and several

were the greater gifts received, representing sacrifice also, and for these we were alike thankful. Two of these last, having special circumstances about them, stand out in blessed remembrance, and of these we would speak particularly.

One afternoon, soon after our prayer had been heard and our praise had been offered, a lady came into our Mission Home requesting to see me and evidently desiring to talk with me in private. I had met the friend before, but did not know her intimately. I did not imagine, therefore, what her errand might be. It was a pleasure, however, to welcome her to our Home, and I sat down before her with the desire in my heart to be of any service to her in my power. But I soon found that she had not come to ask for service, but rather to serve. I did not discover this, however, from her bearing. On the contrary, I was more and more perplexed as I talked with her, for I noticed that she seemed a good deal embarrassed. But all was made plain at last, when the friend, though with almost trembling hand, drew from the cloth bag she carried, a long envelope containing money, which, she said, was to be used for the outfits and passages of Miss Maggie and Miss Tina Scott. These were two of the six sisters who had not been provided for. The envelope, I was surprised to find, contained the sum of \$400, and the donor, before leaving, promised to increase the amount, for the same purposes, by sending us \$100 more. What a quick and large answer to our prayer and praise! And what a beautiful answer, too! For the embarrassment that had so perplexed me, I saw now was nothing else than that humility of the LORD that seeks not to let the left hand know what the right hand does. The life of CHRIST repeats itself in SPIRIT-filled saints in many forms. The dear friend who came to our Home that day did not know that we had been waiting upon GOD for funds for outfits and passages. But CHRIST, the great Head of the Church, did, and chose to make His trusted servant His messenger to pass to us His gift; and in doing so he manifested Himself in her, not only in His power and love, but also in His meekness and humility.

Tidings from the Provinces.

SHEN-SI.

EN ROUTE TO LAN-CHAU.

Miss GALWAY, who with Miss Watkins, was designated for distant Lan-chau, writes from Han-ch'ung on the way there, as follows:

"On the river Han the heat was sometimes intense, but we always studied several hours daily. We missed having private prayer through want of room, yet the LORD taught us precious lessons through this, and it was our privilege to live in the spirit of prayer, just lifting up our hearts to Him. He kept us in the hollow of His hand, and brought us safely and quickly here. We stayed at Ch'eng-ku for some days, and much enjoyed the native service there. All the Christians are so earnest and bright—it is worth while to come here to see them. They gave us a very hearty welcome. I do pray that the LORD will use Miss Watkins and me in Lan-chau. I feel it a great honour to be sent so far away, but we shall want your continued prayers. . . . Dr. Wilson very kindly invited Miss Watkins and me to stay with him; he and Mrs. Wilson are most kind. Dr. Wilson did not think it right for us to begin the overland part of the journey during the hot weather; we hope to go on in the beginning of September, if the autumn rain does not come.

. . . Our letters are wandering somewhere in Kan-suh, but we shall receive them all in good time.

SI-CH'UEN.

A PREACHING TOUR.

The Rev. A. POLHILL-TURNER has recently paid a visit, accompanied by Mr. Evans, to two Hien cities in the Pa-chau district, Tong-kiang and Nan-kiang. The following are some extracts from his diary:

May 29th.—Left Pa-chau and journeyed in a westerly direction through the most lovely scenery imaginable—well-wooded hills and streams most of the way. It is remarkable what a large population thrives on these hill-sides; we passed crowded markets every ten *li* all the way. I had a time of preaching in two markets to-day, and arrived at our stopping-place for the night at about 6 p.m. These two cities have been visited recently by our Swedish sisters, Misses Johanson and Karlman, and much prayer has been offered for them. We all feel that the time has come for work to be commenced in them. The people are mostly friendly, and we should have no difficulty in renting houses if only *workers* were available.

May 30th.—Reached a large market, Ts'ing-au-tu, which I last visited four years ago with Mr.

Beauchamp. Many people remembered me, and were very friendly. The children repeated simple hymns which Miss Karlman had taught them when she passed through.

May 31st.—A lovely day. The road lay over splendid mountains. Did a little preaching in the markets on the way. Arrived at Tong-kiang. Each day of our stay here Mr. Evans, and an old Christian whom I had brought with me and I went out together. We had two regular stands for preaching—at the entrance to the police court where most of the public business is carried on, and in front of the city temple. We also did a little work in the tea shops. Several in this city manifested an interest in the Truth, listening most attentively, and asking intelligent questions. The friendliness of the people, too, was very marked.

June 4th.—Left for Nan-kiang. A long day's journey. We missed our way, and this delayed us considerably. Altogether we travelled forty miles.

June 7th.—Arrived at Nan-kiang, and as we proceeded along the main street, we passed a fine-looking inn, and were glad to get accommodation there. Here Miss Johanson's name is well known, and the children remembered the hymns that she had taught them. Our times of preaching on the streets here were also very encouraging. We

found that the three Roman Catholics in charge of their hall were very earnest men. They asked if they might join our worship on Sunday, and we had very interesting conversations with them.

The people in these cities seem ripe for the Gospel. There would be no difficulty in getting houses. We are praying that the LORD will send us four sisters, two for each place, soon.

Left on June 12th by boat for Pa-chau, arriving next day, and found all well.

KIANG-SI.

"IT RAINS GOLD."

Mrs. ROUGH writes from Kiu-kiang:

"We are so glad to have cool weather again. It has been very hot, and there have been so many deaths all round. When the rain came, the natives said, 'It rains gold.' Poor people! they have suffered by the long-continued drought. Mr. Orr-Ewing has not returned yet, but we had bright news about the children from Chefoo."

The Superintendent of this province, Mr. A. Orr-Ewing, says, in a letter written from Chefoo on October 10th:

"I was thankful to hear how the work is extending, and the interest in the States deepening. The LORD lead to a largely increased interest, and grant that we may see many additional workers from America. I feel that I must specially plead with you for Kiang-si, as our numbers have been much reduced owing to furlough, sickness, etc. The work—praise the LORD—is not reduced, but is increasing on all hands, and hence we need quite a number of reinforcements. May He, too, fill us who are here with the mighty power of His SPIRIT, that we may really bring life to the perishing. I am looking forward to visiting the brethren on the Kan river. The LORD give us a season of true blessing!"

HU-PEH.

Mr. Hollander, of Han-kow, writes, on October 29th:

"A little over a week ago, we sent off a party of ten Scandinavians for the great Si-ngan plain, Shen-si. The present war does not seem as yet to hinder our going inland."

"I called on the British Consul to-day to make application for passports for Misses Basnet and Slater, who are going to Kan-suh. He said there was no difficulty in obtaining passports, and that if we liked the magistrate here would send telegraphic despatches ahead of the travellers, commending them to the kind care of the authorities. This of course we will not ask for unless it is absolutely necessary, which we hope it may not be."

"So far as we know, all is quiet and peaceable at all our stations, and we hear nothing but good news."

HO-NAN.

RENEWED LABOURS.

Writing from Lao-ho-k'eo on September 6th, Miss BLACK says:

"Rumours of war are constantly reaching us, but our hearts are at peace. We are safe in His holy keeping—in the shadow of His wings."

"We had a very tedious journey up the Han, and did not reach our destination until the 27th of

April. Goodness and mercy followed us all the way, and we lacked no good thing. May and June found us busy at our old work, visiting in the villages and teaching and 'preaching' in the street chapel. In July the school claimed all my time and strength. August was intensely hot, but we toiled on as best we could, and now cooler weather has set in, and we are looking forward to a good autumn and winter's work. I count on your prayers. The time is short. May the LORD enable us to make the most of the hours as they pass!

"My dear sisters are quite well. We board with Mr. and Mrs. Sibley, and are free from all housekeeping duties and responsibilities. Messrs. Gould and Burgess, who held the fort here in our absence, leave for Hsing-an in a week or two. You will hear of us soon through the Huntleys and Bothams. The former passed down lately, and the latter are expected soon. I am very well indeed, and feel equal to any amount of work."



A THIBETAN MONASTERY IN WESTERN SZ-CHUEN.

Notes from Shanghai.

FROM LETTERS OF MR. STEVENSON AND MR. COOPER.

SEPTEMBER 8TH.—We have been greatly privileged in having dear pastor Stockmayer with us for ten days, and have greatly enjoyed his Bible readings at morning prayers. He opens the Word so deeply, and lets us see the unsearchable riches of CHRIST. To me it has been a time of real blessing and fellowship, and I believe many others have also profited. Mrs. Baxter and Miss Murray left last night for Hankow, but the pastor and Mrs. Stockmayer are staying on a few days longer.

Brother Brock left us last Wednesday for Cheng-yang-kwan. He seems strong and well. Praise God!

September 15th.—Pastor and Mrs. Stockmayer left by the s.s. *Gera* for Hong-kong. They will join the *Ravenna* there. Mrs. Baxter and Miss Murray hope to leave next week by this steamer.

Mr. and Mrs. Huntley, and Mr. and Mrs. J. E. Duff arrived on Monday from Ch'eng-ku and Han-chung.

September 28.—On Tuesday morning we had a time of special prayer, humbling ourselves before God because of the smallness of the results in the work. I am sure much blessing will be the outcome.

Yesterday Mr. Marshall Broomhall, Mr. Burrows, Mr. Stark, Miss Stoddard, and Miss McCarthy returned from Japan.

Mrs. Williamson is still very weak, and it is uncertain when they may be able to leave Shanghai. Mrs. Baller is leaving us next week by P. and O. steamer for home. We expect the Simpsons in a few days. They hope to leave with the Huntley's and Miss Gibson by German mail on October 11th.

November 2nd.—Last night we received a telegram from P'ing-yao announcing the safe arrival at that city of Mr. Hudson Taylor and his travelling companion, Mr. Wm. Russell. The LORD be praised for prospering His dear servants thus far. We expect Mrs. Taylor back in the beginning of December (D.V.)

The LORD is answering the many prayers going up for His servants in this land, and giving us peace and quietness thus far. There are many rumours about, but the LORD does not permit Satan to carry them into effect. We are very thankful for the protection kindly afforded by the Chinese Government at this time; but our faith and hope must be in God, as the arm of flesh may fail at any time; but He will never fail nor forsake us.

You will be sorry to hear of the sad losses the Canadian Presbyterian Mission has lately sustained in the removal of Miss Dr. Graham and Mrs. Malcolm. Dr. Malcolm and Miss McIntosh are staying here with us. They leave for home by the C.P.R. steamer to-morrow.

Mr. and Mrs. C. T. Studd and their children are returning to England next week. Mr. Studd has been out nearly ten years and is much in need of a furlough.

Last week we had the pleasure of welcoming twelve brethren from England, and next week we expect a large party of ladies with Miss Murray.

English Notes.

THE Japanese are, at the time of writing, still pressing their advantage, and China is said to be anxious for peace. The rigours of a Northern winter, however, draw on apace, and the invaders will shortly find themselves confronted with the mighty natural forces of snow and ice, barriers these which may of themselves prove well-nigh insurmountable, apart altogether from any resistance which the Chinese may yet be able to offer in Manchuria.

In a letter recently received from Mr. Taylor, from Shanghai, of date 21st September, he says:—"It is hard to foresee how the war may affect our work. For the time being anti-foreign feeling is not specially high, and the authorities are diligently trying to protect the Missionaries. How far a few reverses may affect the people one cannot tell. At present there is no danger at our stations. Persons in travel coming in contact with half-drilled bands of soldiers *en route* for the seat of war might be imperilled. But above all the LORD reigneth, and if there is a possibility of danger to the Missionary, there is certainty of woe to the unsaved heathen if not rescued, and our commission is clear. The LORD keep us all faithful."

At one of our recent Saturday afternoon prayer-meetings a well-known missionary lady of another Society—on the eve of returning to China, where she had long worked—prayed that "the pathway of war might become the pathway of the HOLY SPIRIT" in the opening up of new blessing for the Chinese Empire. This is the expectation and the prayer of many hearts. Writing in the *C.M.S. Intelligencer* for November, Archdeacon Moule gives expression to this feeling. He says:—"Surely our duty now is by no means to withdraw or hesitate in the face of possible temporal peril, but to stand fast in our MASTER'S name; and to have large reinforcements ready to occupy, promptly and without delay, such openings for widespread evangelization, or more settled station work, as the issues of war will develop. China cannot slumber again, her gates cannot any longer remain merely ajar."

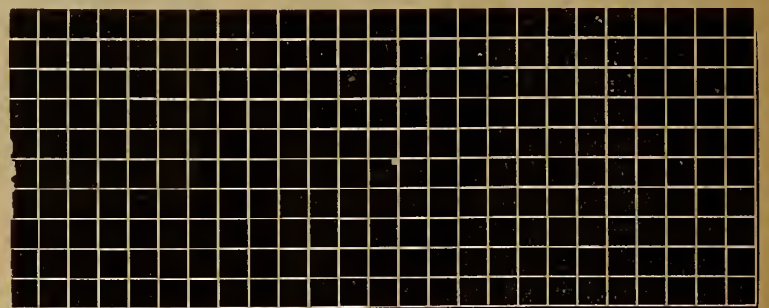
Owing to the indisposition of Mrs. Taylor, Mr. Taylor had judged it best to accompany her to Shanghai ere setting out once more for the Interior as noted last month. In the letter above referred to he expresses the intention of proceeding to Shan-si for prayer and conference with the Missionaries there about the work. His arrival in this country is thus somewhat indefinitely delayed.

Miss Williamson and Miss F. M. Williams left London on November 2nd for a month's missionary tour in Sweden. Mr. and Mrs. Beauchamp had been invited, but, almost at the last moment, they were prevented, owing to Mrs. Beauchamp's health, and it was accordingly arranged that Miss Williamson and Miss Williams should take their place and carry out the programme, which includes

drawing-room and other meetings in Gothenburg, Jonjoping, Stockholm, and Upsala. There is a very strong missionary interest in Norway and Sweden, while several Scandinavian Missionary Societies are affiliated with our own for work in China. We earnestly ask for special prayer in connection with the meetings now being held. An account of the tour is promised next month. Germany also claims an interest in our prayers at this time. The HOLY SPIRIT is moving in the hearts of many of His servants there, and we are sure that the farewell meetings which Mr. Hermann Wupperfeld is now holding in the neighbourhood of Barmen, and also in Switzerland, ere he leaves for China next month, will be used to the calling forth of some. Mr. Wupperfeld spent a number of months with us in London. He is being sent out by our friends of the German Missionary Alliance.

In the matter of funds, our hearts have been greatly cheered by a very gracious and special answer to much continued prayer. For some time the HOLY SPIRIT seemed to be laying it on the heart of one and another with more than usual grace to ask that through the ministry of giving the LORD's stewards might be drawn into fuller fellowship with Himself in His work among the heathen, and much blessed thereby. While speaking of funds, we would like to insert the following quotation from a letter which has just reached us from the far interior of China. Even when the LORD may permit His faithful children to walk in straighter paths than usual, He never lets them want. "My God shall supply all your need" as He sees and knows it.

"We rejoice with you," writes one of our Missionaries to Mr. Taylor, "that funds are improving, but we thank God we have had a superabundance (for personal use) all through the time of lowered income, even though our expenses have grown on us by reason of the famine prices that have prevailed here. 'Tis true we had to spend some fifty taels more last year than we received, but we had it by us, and were led to spend it in securing certain things we deemed necessary for our work. All the talk about not having enough to eat is nonsense. Our great want has been for special objects."



This diagram represents the population of China at the low estimate of 250,000,000. Each Black square stands for 1,000,000 souls.

The small white spot (one sixteenth part of one square) more than represents all the members of all Protestant Churches in China, now about 45,000.

Items of News from Various Sources.

MISS E. VAN LEAR, of Stanton, Virginia, who left us for China last April, in company with Mr. and Mrs. Taylor, has been appointed to work for one of the aboriginal tribes of Kwei-chau.

She will proceed as soon as possible to Kwei-yang Fu, and spend some time there in study of the new language.

Miss L. Hastings has also been designated for Kwei-chau. She will accompany Miss Van Lear on the journey westward, and will join her sister, Mrs. Windsor, at Chung-king.

Mr. and Mrs. Giffen have been appointed to take up work at Cheng-ku, Shen-si, in place of Mr. and Mrs. A. H. Huntly, who have gone to England on furlough.

Our friends are probably now on their long boat journey of three months up the river Han.

They are accompanied by Misses Basnett and Slater, who are returning to their work in Kan-suh.

Mr. James Lawson has been spending a month in preaching the Gospel in the village of Hsia-lu, near the city of Fu-cheo, where he went to visit old Mr. Iao, a very warm-hearted Christian from Shanghai. He says: "The people are in a very degraded condition, but the LORD can raise such. We will trust Him, and make His glorious message known."

The Christian teacher with Brothers Meikle and Marshall went to Nan-chang Fu, the capital of Kiang-si, a short time ago to compete for his M.A. degree. He was, however, debarred from the examination hall because he had joined the foreigners, and had assisted them in obtaining a

house last year. There was also some talk of taking away his B.A. degree.

A conference of Scandinavian lady Missionaries has just been held at Yuh-shan. About twenty were gathered together, and Miss Gustafson writes: "We had a most blessed time at the conference; it was indeed a time of refreshing, and we again proved the LORD's faithfulness to His people. It was good of Him to let so many of us meet together in this dark, heathen land."

Mr. Stooke has left for England, and Mr. and Mrs. Woodward have taken charge of our Sanatorium at Che-foo.

Mr. and Mrs. J. E. Duff are now located in the west gate house at Yang-chau.

Editorial Notes.

TO OUR MANY READERS, and to our fellow-helpers by prayer and gift and effort, hearty greeting in the name of the LORD. May your Christmastide be bright with earthly joys if He sees best, and above all may the smile of the MASTER and His whispers of love make every heart glad.

We have counted much on your prayerful fellowship during the past year, and we have not been disappointed. Our hearts are very often cheered, and our hands strengthened for the work, by the words of loving sympathy and encouragement that come from you to us by voice and by letter, and we could tell many strange stories of the way in which God has given His instructions to listening ones all over the land, and has used their ministry to supply needs that were known to us and to God alone.

During the year God has graciously honoured your co-operation with us, and has thus not only provided for all the Missionaries on the field, but has enabled us to send out from North America sixteen new Missionaries and two returning to the field.

This is a larger number than we have sent out in any previous year, and our hearts are filled with thankfulness, as we think of what it means to many in China who are still in paganism. We rejoice all the more because each of these eighteen has won our true esteem, and they are sent forth with hearty confidence in their suitability for the work and their call of God.

As we praise God for what He has wrought during the past year, however, we cannot but think of the many millions in China for whom there is no Gospel preacher, and of the wholly unreached aboriginal tribes of western China, and so we ask you—our fellow-workers—to join us in earnest prayer that God will soon send forth the "100 consecrated men," for whom we believe He has taught us to pray.

During the past month we have had the joy of accepting two young men and three young ladies for service, and we have also received several applications from new candidates. Prayer on behalf of those who have offered themselves for service, or are considering the subject, is of the utmost value. We earnestly long that God may thrust forth His own chosen messengers, and may keep back any whom He would not have to go.

Misses L. A. Batty, E. L. Fuller and M. Hancock sailed from Tacoma on the 11th inst., in the steamer "Tacoma." Mr. and Mrs. Frank McCarthy and their infant daughter Eva, with Mr. H. E. Bolton, who left us a short time ago, are arranging to sail from London on the 20th inst.

Messrs. F. C. H. Dreyer, E. B. Saure, R. B. Whittlesey and J. S. Dooly will, we hope, leave us for China about the 3rd of January; and we hope that a party of three or four young ladies may go forward in February.

Mr. Miller, of Montreal, hopes to leave for Scotland ere the year closes, to visit his relatives, and will (D.V.) proceed from London to China a few weeks later.

Please pray for all these friends and their loved ones in the trying days of preparation and farewell, and also for each party as it is crossing the ocean.

It is the earnest purpose of our hearts to make CHINA'S MILLIONS as good a paper, and as largely helpful to all our readers, as is

possible, and we beg the prayers of our readers for the writers and editors, and also for the Christian printers, who take a loving interest in the work as it passes through their hands.

We are glad to see articles and letters from CHINA'S MILLIONS reprinted in other papers, and would express our appreciation of the kindly remarks with which the editors usually acknowledge the source of the articles.

It has occurred to us to suggest that many of our friends—particularly in the smaller cities and towns—might do good service in spreading information about the work, by introducing CHINA'S MILLIONS to the editor of the best local paper, and telling him that he is quite at liberty to use any articles that he thinks would be of interest to his readers.

We are rejoiced to hear that the British Government has granted passes for Miss Annie Taylor and her large party, and that on September

28th they set out for Gna-tong in the border state of Sik-kim, and just on the frontier of Thibet proper. About half their boxes have been sent forward to Gna-tong, whilst the remainder will only go as far as Kalimpong, there to be left for future use. Gna-tong is 12,000 feet above the sea level, and is very cold. The life among the encampments and villages of the border tribes is very similar to living in Thibet itself, and this experience, which they are gaining so much sooner than was expected, will prove most valuable to them. They take with them seven of their Thibetan teachers and servants, besides Pontso. This is a great undertaking, and we beg for our friends the earnest prayers of all who are interested in the evangelization of the Thibetan race.

Just as we go to press a letter reaches us from Mr. Orr-Ewing, telling us of special need at the present time for re-inforcements, both of ladies

and gentlemen, for the province of Kiang-si, of which he is Superintendent.

The C. I. M. Prayer Union has been greatly blessed during the present year, and we look for a still larger increase of its membership and influence for China during the coming year. A new card for 1895 and a circular letter will be sent out as early in January as possible.

We are grieved to hear of the death of Mrs. Eyres on October 3rd, at Che-foo, and of her babe, who died a few hours before its mother. It will be remembered that Mr. Eyres was taken home only a few weeks before his wife.

Our brother and sister Hayward have been called upon to part with their little one, born August 15th.

We hear that Mr. and Mrs. Ridley have gone to join our brother, J. C. Hall, in his lonely post at Si-ning, mentioned in the article, "Christmas Memories," in this issue. Those of us who know what loneliness in China means praise God very heartily for this appointment, and trust that soon a time of reaping may be permitted in that important centre on the Thibetan borderland.

Already we are permitted to hear of blessing as a result of the death of our dear sister, Mrs. Adam. A woman who had given her presents on one occasion, being deeply touched by the sad news of her removal, has

"WHOM SHALL I SEND AND WHO WILL GO FOR US?"

"HERE AM I, SEND ME."

IN CONNECTION WITH THE CHINA INLAND MISSION

THERE IS URGENT NEED IN
CHINA FOR

100 CONSECRATED MEN

Existing Stations are calling for Reinforcements
and GOD is opening new doors which
there are no Workers to enter.

"The harvest truly is plenteous, but the labourers are few."

"How shall they hear without a preacher?"

"PRAY YE, therefore, the LORD of the harvest that he will send forth labourers into His harvest."

"GO YE into all the world and preach the Gospel to every creature."

come in to Gan-shun to break off her opium habit, and she declares her determination to follow Jesus.

Within the past few weeks we have received some gifts of provisions for the Home, which we are not able to acknowledge by letter, as we have no clue to the kind donors. Will these friends, if they see CHINA'S

MILLIONS, please accept our hearty thanks, and be assured that their gifts were entirely suitable, and called forth praise to God.

In our last issue we gave the address of Mr. J. A. Anderson and Rev. Geo. A. Huntley as 118 E. 43rd St., New York City. It should be E. 45th St.

Our Illustrations.

Our portrait of Mrs. Howard Taylor (nee Guinness) is from a photo taken last March by Mr. Herbert Simpson, of College St., Toronto.

The three heads of natives of Swatow represent a merchant, a beggar and a labourer, and are fairly illustrative of these three classes.

We would call attention to the significant blackness of the chart representing the population of China, and would suggest that our friends ask God what they can do to help lighten the darkness.

Accompanying the brief story of the Chinese evangelist at T'sing-kiang Pu is an engraving from a photograph of himself, his wife and two children and his sister. We hope that our friends will pray for them as they look upon their portraits.

We trust that our picture of a Thibetan monastery near to Ta Chien-lu, in western Si-chuen, may be used of God to call the attention

of some of our readers to the Christless condition of one-third of the whole Thibetan race, who dwell within the limits of China proper, and are even now accessible to Missionaries travelling with Chinese passports. Miss Marston's new book, "The Great Closed Land," is the only Missionary book on Thibet, so far as we know. It may be had from us at 50c., postage paid.

China's Millions.

Our annual volume for 1894 will, we trust, be ready about the end of December, and we will be glad to receive orders now, which will be filled in rotation. The price will be 50c., including postage.

Subscriptions to CHINA'S MILLIONS are made to commence in January and July. Friends whose subscriptions terminate with the present issue will help us in making up our new list if they renew early.

Some of our friends have evidently taken upon their hearts the service of extending

the circulation of CHINA'S MILLIONS, and are, from time to time, sending in the names of new subscribers. One brother has added nearly forty names to our list for 1895, and others have sent in smaller lists. We greatly value such help.

Many friends are helping us also by sending lists of those to whom we may send sample copies of our paper, and we know that these copies are often made a blessing to those who receive them, and sometimes they lead friends to order the paper for themselves.

One dollar will pay for our paper for three months as a trial subscription to ten separate names and addresses.

In order to facilitate the ordering of CHINA'S MILLIONS by groups of friends, we are glad to offer the paper at the reduced price of forty cents per year when ten copies are ordered, or thirty-five cents per year when twenty copies are ordered. Each copy may be sent to a separate address if desired. We commend this offer to the notice of Mission Bands, Y.P.S.C.E. Societies and similar groups of fellow-workers.

Missionaries sent to China during 1894 by the North American Council of the C. I. M.

Miss G. Graves, left Toronto	Sept. 19, 1893.	Left Vancouver	Feb. 5, 1894.
Mr. E. E. Giffen,	" Oct. 27, 1893.	" "	" "
Mrs. E. E. Giffen,	" " "	" "	" "
Miss L. Hastings,	" Jan. 22, 1894.	" "	" "
Miss E. Forsberg,	" " "	" "	" "
Miss C. Muldoon,	" " "	" "	" "
Miss F. Collins,	" " "	" "	" "
Miss E. Van Lear,	" Mar. 9, 1894.	" S. Francisco	Mar. 20, 1894.
Miss A. C. Chambers,	" July 19, 1894.	" London, E.,	Oct. 12, 1894.

Miss E. Elliott, left Toronto	Apr. 15, 1893.	Left London, Eng.,	Sept. 28, 1894.
Mr. J. H. Todd,	" July 27, 1894.	" "	" 13, 1894.
Miss E. L. Fuller,	" Oct. 3, 1894.	" Tacoma,	Dec. 11, 1894.
Miss M. Hancock,	" Nov. 27, 1894.	" "	" "
Miss L. A. Batty,	" " "	" "	" "
Mr. H. E. Bolton,	" July 27, 1894.	Leave London, E.,	Dec. 20, 1894.
Mr. F. McCarthy,	" (ret'g) Oct. 5, 1894.	" "	" "
Mrs. F. McCarthy,	" " "	" "	" "
Mr. J. B. Miller,	leaving at the end of December via England.		

Union and Communion;

Or, Thoughts on the Song of Solomon.

By J. HUDSON TAYLOR.



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COMMUNION AGAIN BROKEN—RESTORATION.
FRUITS OF RECOGNIZED UNION.
UNRESTRAINED COMMUNION.
APPENDIX.

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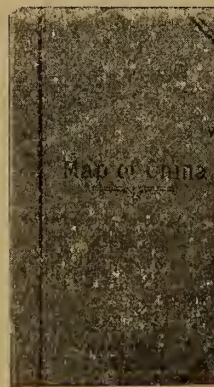
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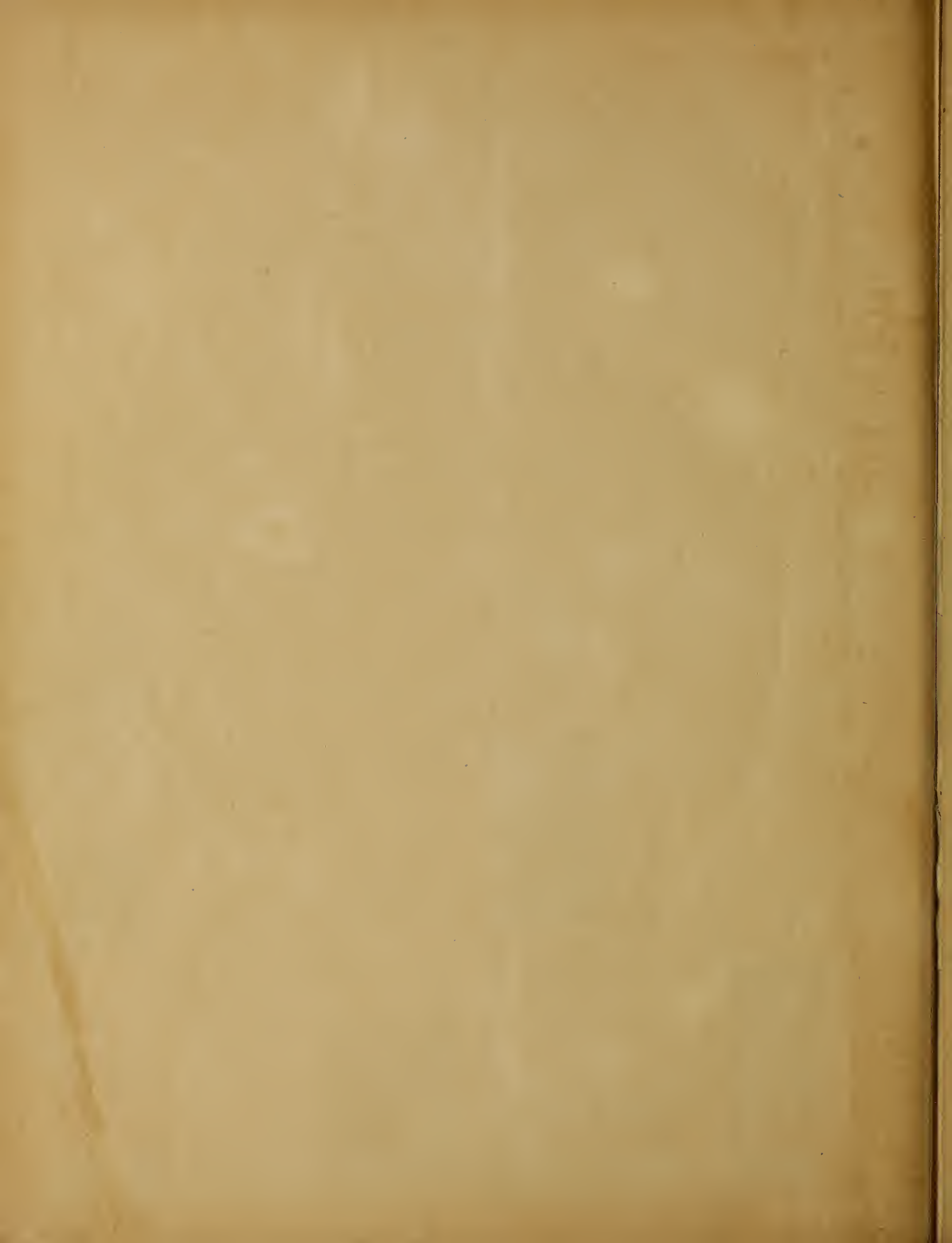
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